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HOW DO CATHOLIC EDUCATORS  
TEACH RELIGION?

Vol. XV, No. 1

September, 1944



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RELIGION FOR THE ELEMENTARY SCHOOL AND THE  
CONFRATERNITY OF CHRISTIAN DOCTRINE CLASSES  
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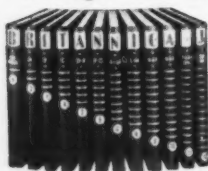
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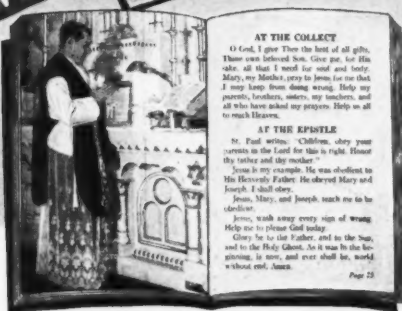
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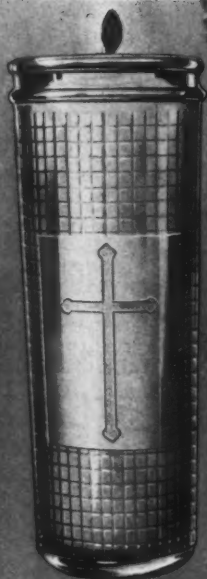
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## JOURNAL OF RELIGIOUS INSTRUCTION

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# JOURNAL OF RELIGIOUS INSTRUCTION

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VOL. XV

SEPTEMBER, 1944

NO. 1

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## EDITORIAL NOTES AND COMMENTS

### *Our New Volume*

The JOURNAL OF RELIGIOUS INSTRUCTION takes pride in presenting the first number of Volume XV. An increased circulation gives this fifteenth volume a great potential value. We hesitate to say that the articles will be of greater worth, but they will reach a larger number of readers. We invite correspondence from our readers because the great purpose of the JOURNAL is to make itself a medium for the exchange of ideas and experiences among teachers of religion. Our contributors make no claim to solve every problem that they present, but they do attempt to bring these problems into the clear light of discussion and possible experiment. No aspect of the teaching of religion will be excluded from these pages, but our primary appeal is to the teacher in the field. From the ranks of these teachers many of our writers will be drawn. It is the peculiar merit of teachers in this field that they desire to help everyone who shares in the work. No religion teacher wishes to hide his light under a bushel; rather he desires to pass along methods and techniques that have achieved results worthy of mention.

We note with regret that our readers did not in previous years make wide use of our correspondence department. We invite contributions of this nature. Our problems are common problems, and they who confront these problems should help in their solution. The unchanging aim of every teacher of religion is to give every pupil command of a body of doctrine and a way of life. If your technique in achieving this aim is superior, the JOURNAL offers a medium for imparting your technique to your fellow-teachers.

Our REVIEW TABLE, a new department, will attempt to keep our readers informed of recent literature in the field. Thorough reviews of outstanding books and publications will continue to be a feature.

Several contributors have agreed to coöperate in the preparation of a new series, "Great Catechists of History." The first article of this series, "Bede, Saint and Scholar," appears in this number. The Reverend Francis J. Connell, C.S.S.R., has completed his series on the "Theological Details of the Revised Baltimore Catechism," and will now contribute articles on the noted Redemptorist catechists. First among them will be the holy founder of the Order, St. Alphonsus. The Reverend R. J. Willmes, S. J., of Loyola University, Chicago, will write on St. Ignatius Loyola, St. Robert Bellarmine, St. John Francis Regis, St. Francis di Geronimo, St. Peter Claver, and St. Aloysius Gonzaga. Doctor Hugh Graham, of John Carroll University, Cleveland, Ohio, author of "Bede, Saint and Scholar," has in preparation a series on Bishop Dupanloup, St. Peter Canisius, and other distinguished teachers of religion.

The Reverend G. H. Guyot, C.M., will within a few issues complete his series on "Scriptural References for the Revised Baltimore Catechism," but he has agreed to write further on the techniques of teaching Holy Scripture to students of religion at various levels. The Very Reverend Monsignor Leon A. McNeill, author of last year's series on Confraternity Methods and Techniques in the Teaching of Religion, will be found in our pages from time to time. His recent promotion to the position of Chancellor of the Diocese of Wichita has not dulled, but rather sharpened, his interest in the problems of religion teachers, particularly in those areas where the Confraternity of Christian Doctrine enrolls a majority of the Catholic children.

Dr. Reeves, President of Seton Hill College, Greensburg, Pa., Dr. Dillon, Dean of St. Joseph's College for Women, Brooklyn, N. Y., and Dr. Friel of Providence College, Providence, R. I., will attack the subject of college religion. We



have asked them to give special attention to the problem of differentiated courses for Catholic college students. The previous contributions of Drs. Dillon and Friel are well known to our readers; Dr. Reeves has for years contributed articles of interest to various educational publications. Brother Hermes Pius, F.S.C., of Evanston, Ill., author of "Aesop in the Religion Class," will complete this series, and write further on various aspects of teaching religion in high school. Brother William Sharkey, of Mobile, Ala., will treat of problems that are peculiar to high schools of the South.

Dr. R. G. Bandas of St. Paul, authority on comparative methods of teaching religion, will complete his present series, carried forward from Volume XIV, and plans to analyze the catechetical methods of two great teachers who have studied in the school of Christ—St. Paul and St. Augustine. We regret that ill health forced the Reverend Arnold McCarthy, O.Carm., of Pittsburgh, to discontinue his series, "The Teacher Studies the Life of Christ." Father McCarthy has recovered his health and will soon be able to resume writing.

"Pity the Poor Religion Course" is the engaging title given to a group of four articles, or, more correctly, to one article in four installments, submitted by the Reverend Edwin J. Weber, of Trinity College, Sioux City, Iowa. The program of religious instruction in the high school "must be an integrated program for the entire four years." Father Weber addresses himself to this proposition, and writes of it in a way that will please high school teachers conscious of some confusion in the religion program at this level. Too often high school religion is just a repetition of "old stuff."

It is with great pleasure that we announce a series, "Religion in Education," by the Venerable Sister Clarity Seramur, S.C., of St. Mary Central High School, Cincinnati, Ohio. Sister Clarity has had wide experience in various high schools of Michigan, Illinois, and Ohio, and in the College of Mount St. Joseph-on-the-Ohio. Her first article appears in this number. Succeeding numbers of the series bear the titles: (1) What Is the Basis of Democratic Education? (2) Upon What Does

Successful Teaching Depend? (3) Religion and the Public School System; (4) Religion Strengthens Patriotism; (5) Good Citizenship Demands Religion; (6) Religion: The Key to World Peace; (7) Religion: A Basic Factor in Catholic Education; (8) Religion: A Basic Factor in the Integration of Learning; (9) Religion in Education.

The present volume will present a series on the history of the Eastern Rites and their special observances, by John N. Hritz, of the College of St. Theresa, Winona, Minn. Our readers will remember him as the author of "Religious Instruction on the Eastern Catholic Church." The first number of the present series will appear in the October or November issue. There are in our hands a number of interesting contributions from teachers of religion that will find space in the pages of the JOURNAL during the coming year. Our norm of selection is the interest and the service of our readers. We invite teachers everywhere to propose problems—and to help in their solution.

### *Does the Catholic College Teach Religion?*

Is it a spirit of divine discontent that prompts many college teachers of religion to bemoan the little measure of attention given to their subject? It is the general impression among the laity that the graduate of a Catholic college is a representative Catholic layman, well versed in his religion and able to defend its doctrines against all adversaries. This is hardly a correct picture. The extreme difficulty of building a course of study in religion to fit the varying backgrounds of the freshmen who offer themselves is bewildering and poses a problem to earnest teachers of religion. There is the added difficulty that very few schools allot more than two hours a week to this very important subject. It seems futile to expect a student to achieve a mastery of religion in less time than is allotted to almost any other subject in the curriculum. The freshman teacher will tell you that he must give most of his time to filling in the gaps in the religion background of students who have had very little previous instruction. If the program is

adjusted to these tyros in the field, there is no challenge in the offerings to the freshman student who has had twelve years of pretty fair instruction in the fundamentals of his faith and the manner of its living. If the course of study is adjusted to the possible achievement of a Catholic high school graduate, the student who has never spent any time in a Catholic school cannot cope with the demands of the course.

Let us take it for granted that sincere Catholic teachers wish to make the course in religion at least the equal of other courses offered by the college. Grant also that sufficient time will be allotted to this subject, and that the religion hour will escape every net of circumstance that threatens to ensnare it. There remains the great problem of how best to adjust the religion course of a Catholic college to the diversified preparation of its freshmen. May we hope that some contributor will give the answer?

# Teaching Religion in the Kindergarten

By SISTER M. CORNELIA, O.S.F.

Mount St. Francis, Peekskill, N. Y.

In the nineteenth century, Froebel first coined the name "kindergarten" for the pre-primary grade. When this name is translated to "Children's Garden," there could not be a more appropriate name given to this grade.

A garden, as we visualize it, is a place of beauty and wholesome delights; a gardener is a person of industry and character—a person who does not spare any labor to nurture the tender flowers under his care. A garden, "a thing of beauty and a joy forever," is the result of long hours of persevering toil, of constant vigilance against weeds and insects, of intelligent care and supervision. The first glad days of early spring are the busiest for the diligent gardener, because he knows that if summer and fall are to yield their harvests of fruits and flowers, he must from dawn to dark tend the fragile buds and unfolding leaves.

In the "Children's Garden" we find the same growth and need for care. The patient and loving mother and in her absence the teacher, especially the Religious teacher, realizes the amount of work and important work to be done in these preschool years for the child's well-being in later life. The conscientious teacher is careful in her guiding, in character building and the fundamental religious teachings so as to increase the general happiness of all by helping each individual for his future development. The Religious teacher is spurred on by a very high motive, fully realizing she is working for a Divine Gardener, and this thought fills her with great zeal and patience as she struggles day after day to have luxuriant blossoms ready for the Master. When transplanting time comes, this earthly gardener or teacher is most anxious that all her blossoms will be transplanted to the Heavenly Garden to be for all eternity taken care of by the Divine Gardener's Mother—Our Blessed Mother.

*Father Rosmini on Teaching the Young*

A contemporary of Froebel, Father Rosmini, an Italian priest, the interpreter of many principles on which modern elementary education rests, expressed his problem thus:

"How shall we find the sure rule by which the teacher of youth shall know what things he shall begin with and which should follow, so that the child who hears him may be led on by gradations, always duly adapted to his power, from what he knows to what he does not know and has yet to be taught."<sup>1</sup>

The child must be taught by easy gradation in a manner natural to him.

Carrying this principle into the teaching of religion to the preschool child, we should first learn if the proper religious instruction has been given in the home. Have the mother and father practiced religion in the home, so the child has seen the good, has been directed in a virtuous way? Not only does the child see, but he acts according to those behavior patterns set before him. If the child has not received the proper religious instructions in the home, then the instruction of the kindergarten should approximate as closely as possible the instruction of a child brought up in a good Catholic home—the home as we know it, where we see children gathered around a mother's knee taught to grow tall in reaching for right and to grow strong in doing it.

Father Rosmini again brings out the fact that the training should be of feeling and good-will rather than of reason. At this age, we know reason is just dawning, and it is more natural to train the little ones with that affection towards others if we can maintain an atmosphere of joyousness. At this age, training should be more of the heart than of the mind.

*The Motivation of Love*

Little children love very ardently and will do anything for those they love. By our guiding we can motivate a great love

<sup>1</sup> Patrick J. McCormick, S.T.L., Ph.D., "History of Education" (Catholic Education Press, Washington, D. C., 1915), p. 359.

of God and suggest little responsibilities to God. Love of God should be part of these little ones' lives. Incidental teaching of religion is more beneficial. Little truths within the child's reach should be presented psychologically and in such a manner that they will serve as a foundation for the future. When we teach religion to a child of this age, we correlate it with his experiences of everyday life, but always maintain the spirit of joy. Many children are the victims of unfortunate circumstances and unhappy environment in these earliest years; they can be made either sullen and morose or cheerful and happy by their surroundings at school. Our religious instruction should introduce cheerfulness and hope, kindness and unselfishness, into these little ones. There can be too much religion when given in a dull, boresome way, but we cannot have too much when it arouses interest and love of God.

How dull and dreary would it be to the child who has had no previous knowledge of God as a loving Father to memorize some simple prayer through rote! Would it not be more beneficial to bring out some realization of the love of God, who is the Father of all, before attempting the usual formal prayers? But the teaching of the Lord's Prayer and the Hail Mary should not be postponed. They are divinely inspired prayers which have an unction beyond all others even for the little tots.

Here, again, we see the importance of finding out the religious background of the child in order to find the point of fusing old knowledge with our new knowledge. To be efficient teachers of religion, we must start a strong chain of good, solid, connecting links that will have durability and fixity.

### *Instructions by Pictures and Stories*

In all stages of education, a child gets most of his knowledge through the senses. Therefore, a picture study is important in the teaching of religion to the young children. Pictures of the Infant, Blessed Mother, St. Joseph and the Saints should be attractively colored, historically correct, and should not contain too much detail. We are in the "how" and "why" age, and a picture of too much detail sometimes cannot have



an explanation on the child's level. Pictures, if attractive, make a lasting impression. No matter how simple and interesting our description of the Holy Family, we cannot make the same appeal to the child's vivid imagination as a picture within the child's own experience. When these little tots see something beautiful or good, they are naturally interested and interest forces them to pay attention.

The preschool age child is also anxious to draw simple representations, such as a dog, a tree, or simple scenes. Then we, as religious teachers, should encourage religious themes. Even rough drawings, so successfully used in Father McGuire's *New Baltimore Catechism*<sup>2</sup> for the primary grades, could be employed on a simpler level to entice the children to attempt their own drawings.

Teachers of the young should possess the story-teller's cunning art. In this way they can reveal the mysteries of the Kingdom of God to the minds of little children. Stories, as well as pictures, should be simple and uncluttered with too many details, because these little minds cannot grasp anything irrelevant; and the stories should be brief because the child's attention span is of short duration. The children should be urged to ask questions, because this is a sign of attention and concentration, and they can be spurred on to find out for themselves some of the things they wish to know. This preschool age is the period when the intellect is beginning to form.

### *Simple Dramatizations*

Dramatization is very helpful, but it must consist of the children's own ideas with a little guidance from the teacher. These little plays also must be kept simple. The child's impulse to imitate during these early years is very strong. How often do we not watch them as they dramatize a procession that they have seen, and what an impression those processions that they take part in make on the child! So also simple biblical dramatizations could be enacted by the children.

<sup>2</sup> Rev. Michael A. McGuire, *The New Baltimore Catechism, No. 1* (Benziger Brothers, Inc., New York City, 1942), p. 122.

Once after an informal visit to the chapel where the children were performing simple dramatizations or genuflecting, taking holy water and discussing Our Divine Lord in the Tabernacle, one little girl ran back after the others were out of sight, and to the astonishment of one Sister who was in a very secluded corner and unobserved by the little one, poking her head through the altar rail, exclaimed: "I see you, dear God, shut up in your house. I am sorry for you there, so very warm with no air, but I see you." And then running down the aisle and out the door she caught up with the others. How Our Heavenly Father must have smiled down at this free and natural dramatization of child-like confidence and love!

Father Rosmini's views on play are worth mentioning: "The child at every age must act."<sup>3</sup> He requires that activity which is natural to the child as a means of development, and this should be corporal, intellectual, and moral. He believes play could be used in developing intelligence if the teacher knows how to take advantage of it. It will become in her hands a real and delightful method of instruction. Play gives joy, freedom, contentment, and all that is good. A group of children playing are invigorated with the spirit of justice, moderation, self-control, truthfulness, loyalty, and brotherly love.

Formation of habit is an essential part of education, and the time to do the best work in this field is in the kindergarten. That is why the Church imparts religious instructions to children of this age. Without obedience, thoughtfulness, honesty, and truthfulness, the child will not develop into a man of character.

All our work with little ones should be simple but attractive because we are cultivating the proper prospectives and habits of life. If our work is attractive, it will make deep impressions which are apt to be lasting. We bear in mind as we teach, that what we desire to have in the character of a man or woman we must first find in the child.

When our children are armed with weapons to fight a good

<sup>3</sup> *Ibid.*, p. 197.

fight, then only can the inimical forces which are so prevalent and which work so ardently to captivate the minds of the very young be overcome.

We have said before that what children see makes more of an impression on them than anything else. How important, then, is the example we set before these immature minds! Our teaching should influence and shape their lives. These little tots are so dependent that they value and appreciate what they see in those they love. Therefore, if we want our religious instructions to have lasting results, we must practice in every little detail what we teach. By keeping in close connection with Christ, our Blessed Mother and the Saints, we can teach these little ones to appreciate and love and live for God alone.

### *Imitating the Perfect Teacher*

Teachers of tiny tots require a commensurate amount of patience. Sometimes our work does seem trivial and unappreciated. But let us peek into the first kindergarten. There we see a wonderful Teacher, a Teacher who is filled with love of little ones. The mothers bring their children to this Teacher also. With confidence they place their children under His care. They can be heard to say: "That surely must be Jesus, the Great Teacher of Nazareth. It is said He is so kind and gentle to children, they cannot help but love Him."

Jesus is very busy with His little group. His loving smile wins their hearts and causes them to turn to Him without fear. He takes the little ones up in His arms. He lets them sit on His lap. He puts His hand upon their heads with a loving touch to reassure the shy and backward little ones. He does not crush their curiosity, but with patience and kindness He listens and answers their many questions. Could there be a more picturesque or better equipped kindergarten? The Teacher is the model, and He lives and acts what He teaches to His little listeners. What confidence and loving trust these tots place in this Great Teacher! How gently and lovingly He guides them on! When His disciples speak in an angry voice, He is displeased because He does not want His little group

frightened or ill at ease. With a gentle touch and loving smile which wins their hearts at first, Jesus turns to His disciples and says: "Suffer the little children to come unto Me, for of such is the Kingdom of God."<sup>4</sup> How beautifully Christ manifests His great love for little children! How encouraging is it for us to be an assistant to Our Divine Model in winning their hearts to Him! What precious blossoms are committed to our charge and what a wonderful advantage we have to show our love for Christ! "Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me."<sup>5</sup>

<sup>4</sup> Luke, xviii. 16.

<sup>5</sup> Matthew, xxv. 40.

### Of a Child Preparing for First Holy Communion

(We await the dawn of the use of reason)

By SISTER M. BERNARDA, O.S.B.

St. Joseph School, Big Stone City, So. Dak.

The breath of God,  
A spark of the Eternal Flame,  
Is in this form  
As frail and uncertain as the light of stars  
That gently filters through a summer night.  
All scheming of philosophers  
Is baffled quite  
By this wee thing;  
Yes, even God abides the time  
This creature of His hand will wake  
And recognize its King!

Then as we work,  
Oh, let us wait before this little thing  
In humble prayer;  
Let not its fickle, restless ways  
Divert our minds from this great truth—  
God's breath is there!

# The Christo-Centric Method (Ever Old : Ever New)

By THE REVEREND MICHAEL A. MCGUIRE

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This article is written in response to the encouraging reception that was accorded an original presentation of this plan in the 1943 Summer Session of The Catholic University of America. Possibly one page would suffice for an outline of it. But the following exposition will insure a proper understanding of the method, and preclude any charge of an oversimplification of such an admittedly difficult task as preaching and teaching religion.

All zealous priests, Brothers and Sisters want to train those who are their auditors in a truly religious way of life. In spite of the best of intentions however, many suffer from "teacher-anemia" (lack of inspiration, creative imagination, or enthusiasm), or from an equally dangerous disease "teacher-indigestion" (confusion as to a practical way of conveying Christian doctrine).

The Christo-Centric Method aims to equip the preacher and the teacher with a constant personalized inspiration, to elicit from him the active use of God-given talents, and to provide him with a mode of instruction which is divine in origin and ideally suited to man's organic way of learning. He who follows it conscientiously cannot fail to be influenced, step by step, by the imitation, which it involves, of God the Father, Son and Holy Ghost.

## *Basis in Natural Principles*

Two recognized principles of psychology and pedagogy are continually operative in the Christo-Centric Method.

(1) *Nihil est in intellectu, quod prius non fuerit in sensu.* There is nothing to be found in the mind, which was not first in the senses. (2) Learning or apperception (the act or proc-

ess of adding a new idea or series of ideas to an old one)<sup>1</sup> naturally relies on the three fundamental steps:

- (1) *preparation*—stimulus of the senses;
- (2) *presentation*—association of ideas;
- (3) *appreciation*—response of the learner.

The word *appreciation* is used to characterize the third stage, rather than the usual term *application*, for various reasons in keeping with the underlying principles of this method. From a psychological viewpoint, the word application suggests the work of an external agent, either the teacher in directly applying the truth to specific cases or the pupil doing this work as an afterthought. In learning secular subjects, this additional procedure is generally to be expected. But in the case of religious studies, which are always concerned with habits of thought and morality, this practical act should flow as a consequence from intellectual perception. In this, I do not subscribe to the false theory that knowledge of itself leads automatically to correct action in morality. But, if the preacher or teacher has prepared his auditors properly and has presented the truth in a realistic way (in both cases using the sense-appeal), then *appreciation* rather than application should be stressed in this third step.

Psychologists teach that the volitional powers of man *direct his locomotive activities*. These sense motions (appetitions, impulses, temperaments, emotions of joy, sorrows, pride, fear, love) are the *first driving forces* of human nature, attracting and impelling us to act.<sup>2</sup> The important thing, therefore, in this final stage should be to direct into action these locomotive activities. This is to be obtained more by warm, moving and heroic narrative or project-participation than by cold practical application. This thought of appreciation in teaching religion connotes an intimacy born of an enlightened will which impels to action. Pope Pius X evidently had this in mind when he declared:

<sup>1</sup> Sr. M. Rosalia, *Child Psychology and Religion* (P. J. Kenedy & Sons, 1937), p. 22.

<sup>2</sup> A. D. Fearon, *The Two Sciences of Psychology* (Prentice-Hall Inc., 1937), 37, 97-111.



"Not only does Christian teaching illumine the mind and enable it to attain the truth, but it inflames the will and enkindles that ardor which makes us aspire to God and unite ourselves with Him by the exercise of every virtue."<sup>3</sup>

### *Archetype in the Bible*

The Christo-Centric Method is clearly portrayed in the inspired account of God's way in teaching religion to mankind. For brevity's sake, we can reduce His procedure to the following scheme.

- |    |  |   |   |                                    |
|----|--|---|---|------------------------------------|
| 1. | { FATHER<br>Preparation<br>CREATOR       | { Appeals to<br><i>senses</i><br>primarily    | { Prophets, Law Types,<br>Figures, Priestly nation,<br>Jewish Religion,<br>etc. | { Old Testament<br>Eden<br>Earth   |
| 2. | { SON<br>Presentation<br>ILLUMINATOR     | { Appeals to<br><i>intellect</i><br>primarily | { Incarnation and Redemption fulfills Law and Prophets, New Law of Love, etc.   | { Earth<br>New Testament<br>Heaven |
| 3. | { HOLY GHOST<br>Appreciation<br>INFLAMER | { Appeals to<br><i>will</i> primarily         | { Descent of Holy Ghost, Church founded, Life of grace, etc.                    |                                    |

This outline is in accord with the practice in theology of appropriation, that is, of assigning to one of the three Divine Persons a particular work *ad externum* (representing God's dealings with His creatures). Absolutely speaking, however, divine acts *ad externum* are the common property of the three Divine Persons, except in the work of the Redemption which belonged strictly to the Second Person, though the Father and the Holy Ghost coöperated.

It is well to note that, in each phase of God's program the principle *Nihil est in intellectu quod prius non fuerit in sensu* is applied. Moreover, a little reflection on the events recorded in the Holy Scriptures will reveal that, within each over-all period, there was a subordinated series of preparation, presentation and appreciation. For example, Christ did not suddenly appear after the manner of a modern parachutist. Many occurrences (Annunciation, precursorship of St. John, etc.) prepared the way proximately. Then He was clearly

<sup>3</sup> Pope Pius X, *The Teaching of Christian Doctrine*, Encyclical Letter, April 15, 1905.

witnessed (miracles, etc.) and finally appreciated (by Apostles, etc.). Not only does each period anticipate that which is to follow, but the second implies the first and the third presupposes the second and the first. A brief elaboration of the above sketch of the original Christo-Centric Method will clarify these characteristics.

(1) *Preparation*.—The appeal to the senses of man predominates in the ancient Testament. The colorful personalities of the Messianic prophets, the attractive types (Adam, Jonas, Isaac, Melchisedech, etc.) and figures (tree of life, paschal lamb, manna, brazen serpent, the Temple, etc.), and the religious and civil life of the chosen people were a constant preparation admirably suited to the understanding of a nation steeped in imagery and attached to an earthly life.

(2) *Presentation*.—In His Sermon on the Mount, Our Lord identified His life and works with what was promised in the Old Testament days: "Do not think that I am come to destroy the law, or the prophets. I am come not to destroy, but to fulfill" (Matt., v. 17). Gradually He revealed truths to His audience, utilizing at all times a sense-appeal in His physical presence, parables and miracles. Meanwhile, Jesus prepared and elevated the hearts of His people for the third stage of man's indoctrination—the period of courageous activity in a more abundant life of grace from the Holy Ghost through the Church.

(3) *Appreciation*.—The redemption of Christ made it possible for man not only to get to heaven, but also to enjoy a foretaste of paradise in the life of grace here on earth. With the descent of the Holy Ghost and the advent of the Church, the work of appreciating the supernatural truths and gifts of God in virtuous living became a reality. In the doctrines of the Mystical Body of Christ and the Communion of Saints we are constantly reminded of the appreciative link between earth and heaven in this final phase of God's plan in teaching religion. The truth that "the Church is Christ Himself"<sup>4</sup>

<sup>4</sup> Dom Grea, quoted by Dom V. Michel, *The Liturgy of the Church* (Macmillan Co., 1939), p. 22.

finds emphasis in her use of the divine method of pedagogy, especially in the Liturgy. The following outline discloses one instance of it.

### *Liturgical Seasons<sup>5</sup>*

I	{	1. Advent: <i>Preparation</i> (senses educated).
Christmas	{	2. Christmas Day: Celebration ( <i>Presentation</i> ).
Cycle	{	3. Epiphany Season: Prolongation ( <i>Appreciation</i> ).
II	{	1. Lent: <i>Preparation</i> (senses educated).
Easter	{	2. Easter: Celebration ( <i>Presentation</i> ).
Cycle	{	3. Pentecost Season: Prolongation ( <i>Appreciation</i> ).

Speaking of the unity between the Old and the New Testaments, Father Gigot said: "They form the two parts of a great organic whole the center of which is the Person and mission of Christ."<sup>6</sup> It is with that thought in mind that we entitle the divine plan of religious training *The Christo-Centric Method*. It will be more effective for our adoption of this method, and in keeping with theological appropriation, to name these three steps:

(1) CREATOR; (2) ILLUMINATOR; (3) INFLAMER.

I am aware that most of the modern methods in catechesis also lay claim to a basis in the divine model. But this is commonly identified with the parable form of Christ's teaching, which is only one-third of the divine example in pedagogy. Furthermore, the parables are not the *direct* and *simple* types of instruction that many of the champions of modern methods so naïvely consider them. Conceding their excellent accommodation to the love for the mystic and figurative in language enjoyed by Our Lord's auditors, yet they were intelligible only to those who were properly disposed (prepared). The learned Archbishop Goodier says:

"... If we take them apart, without any explanation whatsoever, it will easily be seen how mysterious, how like deep riddles, they must have appeared to those multitudes by the Lake of Galilee. Even to us there are parables still not finally interpreted; how much more must it have been to them!"<sup>7</sup>

<sup>5</sup> *The Saint Andrew Daily Missal*, by Dom G. Lefebvre (E. M. Lohmann Co., 1937).

<sup>6</sup> *Catholic Encyclopedia, The Bible*, F. E. Gigot, Vol. XI, p. 543.

<sup>7</sup> A. Goodier, *The Public Life of Our Lord Jesus Christ* (P. J. Kenedy & Sons, 1931), I, 300.

There is another fact about the allegorical form of Christ's teaching that is often overlooked. St. Matthew refers to it as if it were a punitive or a protective device to hide the full truth from unappreciative or indisposed minds.<sup>8</sup>

"And His disciples came and said to Him: 'Why speakest Thou to them in parables?' Who answered and said to them: 'Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. . . . Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand'" (Matt., xiii. 10-13).

Even the chosen Apostles had great difficulty in understanding some of the parables. Regarding the one which is frequently cited in modern catechetical discussion, "The Sower," St. Mark tells us: "And He saith to them (the twelve): 'Are you ignorant of this parable? And how shall you know all parables?'" (Mark, iv. 13). Then the Master explained it in detail to them. After this, St. Mark notes: "And without parable He did not speak unto them: *but apart*, He explained all things to His disciples" (Mark, iv. 33-34).

Christ gave the Apostles and us the cue in the proper employment of the parable form of teaching, in explaining why He spoke in parables to the people (see preceding paragraph): "And the prophecy of Isaias is fulfilled in them (the people)" (Matt., xiii. 14). As the Saviour depended on the preparation afforded His hearers in a virtuous knowledge of the Old Testament and oriental customs, so we also, in imitating His use of the parable device, must *prepare* our learners *before presenting* them with truths figuratively expressed.

### How to Use This Method

One does not have to be an expert in mnemonics to keep the following synopsis in mind, nor need he be a Bourdaloue to adopt it effectively.

- |                   |                 |                   |           |
|-------------------|-----------------|-------------------|-----------|
| (1) CREATE.....   | Father.....     | Preparation.....  | Creation. |
| (2) ILLUMINE..... | Son.....        | Presentation..... | Wisdom.   |
| (3) INFLAME.....  | Holy Ghost..... | Appreciation..... | Love.     |

<sup>8</sup> F. E. Gigot, *Outlines of New Testament History* (Benziger Brothers, 2nd ed., 1902), 126.

The following discussion of each step will of itself demonstrate the excellent possibilities of the method.

(1) CREATE.—By the word “create” we here mean the act or process by which the attention and interest of the learners are secured. Cardinal Newman has eloquently described the teacher’s function as a creator.

“The religious teacher soars over the dark creation of the human mind and heart. At the word of such a teacher, mirroring the charm of saintly precept and saintly life, darkness is dissipated; harmonies of good rise out of the mental and moral chaos; the dawn of reasonable life begins; noble ideas, stars of the soul, mount up to the firmament of thought, and man is created because his soul lives.”<sup>9</sup>

In this first step, the teacher appeals primarily to the senses, by telling a story (Biblical, historical, humorous, etc.), by giving a chalk-talk, or by concentrating attention on some picture, object or illustrative activity (e.g., a liturgical action). *Nihil est in intellectu quod prius non fuerit in sensu*. Sometimes have the children tell a related story or participate in an activity bearing on the lesson at hand. There is one caution: whatever story or activity is used in the preparatory stage *must be intimately related to the truth* which will be presented later. The main lesson of the sermon or class should be evident more or less in the sense-appealing device. Stories should not be used indiscriminately, merely to get physical attention; that would be a waste of valuable time.

(2) ILLUMINE.—The word “illumine” signifies the act or process by which the definite truth is submitted to the hearers’ mental acceptance and is recommended to the will. Every accredited religious teacher directly participates in the teaching mission of Christ through His Church. As the great catechist, Augustine Gruber (1763–35), said, the catechist, whether lay or Religious, receives “canonical mission” to impart revealed truth.<sup>10</sup> “If the ‘*missio*’ is lacking,” says Father

<sup>9</sup> Quoted by J. K. Sharp, *Aims and Methods in Teaching Religion* (Benziger Brothers, 1929), 362.

<sup>10</sup> A. H. Fuerst, *The Systematic Teaching of Religion* (Benziger Brothers, 1939), 81.

Fuerst, "the instruction given is of a private character and is bereft of all official sanction."<sup>11</sup> This is why the Church in her Code of Canon Law (Canon 1333) calls this task "a most holy work," and the Decree of January 12, 1935, speaks of "this most holy ministry."<sup>12</sup>

Accordingly, zealous catechists have the right to consider themselves lawful, though unworthy, personators of Christ, the Perfect Teacher. It is in this second step that they can most profitably imitate Our Lord's use of the parables. Not being of the nature of angels, our learners must depend, even in this illumining period, on the principle of *Nihil est in intellectu quod prius non fuerit in sensu*. The span of sustained intellectual attention of adults and of children is short. If the senses are constantly engaged as an ally, we can make the most of this brief period of mental concentration. It is advisable to present the same information from as many sense-interesting angles as may seem necessary or as time will permit.

(3) INFLAME.—The term "inflare" designates the act or process by which the listener's will and heart are affectively raised in ardent desire to fully possess the new truth. After the manner of the Holy Ghost in dealing with the Apostles, the instructor now encourages the faint of heart by putting objections or hindrances in their true light; he convinces all of their ability to conquer; and he makes realistic the satisfaction and joy of living in accordance with his teaching. Mindful of the axiom, *Nihil est in intellectu*, etc., moving narratives, illustrative of the truth conveyed, should be used to warm the heart with proper motivation and to set it aflame with a determination to virtuous activity. Real life situations, even of the casuistry kind (Christ used this mode of instruction often),<sup>13</sup> will be most helpful.

<sup>11</sup> *Ibid.*, 151.

<sup>12</sup> Decree of The Sacred Congregation of The Council on the Promotion of Catechetical Instruction, quoted in *Methods of Teaching Religion in Elementary Grades*, Fitzpatrick & Tanner (Bruce Publishing Co., 1939), p. 204.

<sup>13</sup> "The kings of the earth, of whom do they receive tribute?" (Matt., xviii. 24). "Simon . . . a certain creditor had two debtors" (Luke, vii. 40-41). "Which, in thy opinion, was neighbor . . .?" (Luke, x. 36).



*Aperi, Domine, Os Meum*

In conclusion, the prayer of the Church, recommended to those about to say the Divine Office, significantly affords a perfect recapitulation of the three steps in this Christo-Centric Method.

- (1) CREATE.....*Munda quoque cor meum ab omnibus vanis,*  
(Father) *perversis et alienis cogitationibus;*
  - (2) ILLUMINE.....*Intellectum illumina;*  
(Son)
  - (3) INFLAME.....*Affectum inflamma, etc.*  
(Holy Ghost)
- 

**Religious Education Necessary**

"It is not possible for a man to have understanding for our principles and institutions unless he has deep religious convictions. A nation of free men under God must know and feel its responsibility to God. We are free only as long as we know ourselves responsible to God and for our conduct towards our fellow-men. We need not be concerned so much about the Church as about the world. The Church is going on to a victorious climax. . . .

"If America is to live, we must dedicate ourselves to the 'blood and sweat and tears' which will be required to keep this nation religious by creating and maintaining a system of education that does not ignore God but builds Him into the very life of every child" (from "War and Education," in the *American Lutheran*).

# Christ's Method of Teaching

By THE REVEREND RUDOLPH G. BANDAS, PH.D., S.T.D. ET M.

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## Pedagogical Character of Christ's Miracles

The multitudes with which Our Lord came into contact were made up of persons of varied capabilities. In instructing them Christ always adapted Himself to their intellectual capacity. In dealing with the simple and untutored He employed familiar and commonplace objects as means of imparting profound and sublime truths. Besides the parable, Our Lord used another concrete pedagogical means which not only appealed to the senses (especially the senses of sight and hearing), but which supplied immediate evidence, reached efficaciously the understanding, and stimulated religious faith. This means was the miracle. The miracle was especially effective in dealing with men who not only adhered to things of sense but were solidly entrenched in their prejudices and obstinate against the divine advances—men who were unwilling to give the time and attention required by the oral preaching of supernatural truths. Although the faith of such hard-hearted men was less meritorious, yet it was better for them to be converted by miracles than to remain altogether in their unbelief. St. Paul says that signs were given to unbelievers (I Cor., xiv. 22) that they might be converted to the faith.

By His miracles Christ engendered in the hearts of the multitudes faith in Himself and in His doctrine. After narrating the miracle at the wedding feast in Cana, St. John says: "This beginning of miracles did Jesus in Cana of Galilee, and manifested His glory, and His disciples believed in Him" (John, ii. 11). In speaking of the Jewish Pasch, when Jesus drove the buyers and sellers from the temple, the Evangelist adds: "Many believed in His name, seeing His signs which He did" (John, ii. 23). After the cure of the ruler's son, the father "himself believed, and his whole house" (John, iv. 53). After

relating the miracle of the resurrection of Lazarus, John remarks: "Many therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in Him" (John, xi. 45). The Divine Master Himself appealed to His miraculous works as a conclusive proof of His divine mission. When St. John sent his disciples to Christ with the question, "Art Thou He that is to come, or look we for another?," the Saviour's answer was: "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, and the poor have the gospel preached to them" (Matt., xi. 4, 5).

Secondly, Christ's miracles were proofs and evidences of His Divinity. His miracles surpassed the entire capability of created power and could be effected only by divine power. For this reason the blind man, after his sight had been restored, said: "From the beginning of the world it hath not been heard that any man hath opened the eyes of one born blind. Unless this man were of God, he could not do anything" (John, ix. 32, 33). Indeed, no man, even though he be possessed of extraordinary skill and ability, has ever of himself raised the dead to life, given sight to the blind, calmed the waves, or driven the evil spirit from a possessed body. He who accomplished such wonderful deeds was God. Again, Christ performed miracles by His own power—and not by a delegated power as in the case of Elias and Eliseus. He performed them in His own name and by a mere word or movement of His will. A "virtue went out from Him and healed all" (Luke, vi. 19). This power of working miracles was so proper to Him that He communicated it to the Apostles, who in turn worked miracles in His name.

### *Classification of Christ's Miracles*

Christ's miracles may be divided into three groups: miracles over the evil spirits, miracles over diseases and death, and miracles over irrational or inanimate creation. Each one of these three categories had a pedagogical value. In the first place, Christ came to rescue from the power of the demons

those who believed in Him. Hence, it was fitting that among other miracles He should deliver those who were obsessed by demons.

Again, Christ came as the Redeemer of men and Conqueror of death. In the present order, diseases, death, and corruption of the body are consequences and penalties of original sin. Christ came as Physician of both the soul and the body. Although death will not be fully vanquished until the final resurrection, it was fitting that Christ should reveal His power over it by miraculous cures of diseases of the body, by raising others from the dead, and by His own resurrection.

Finally, the pagans admitted the existence of "many gods" and assigned a divinity to almost every object in nature. Christ by His miracles over celestial and earthly bodies—over the sun, winds, and sea—showed that all things in heaven and on earth are subject to Him. Speaking of the sidereal phenomena which occurred at His birth and death, St. Thomas says: "Then above all, there was need for miraculous proof of Christ's Godhead, when the weakness of human nature was most apparent in Him. Hence it was that at His birth a new star appeared in the heavens. But in His Passion yet greater weaknesses appeared in His manhood. Therefore, there was need for yet greater miracles in the greater lights of the world" (*Summa Theologica*, III, Q. xlv., art. 2, ad 3).

### *Probative Value of Christ's Miracles*

Christ's miracles often confirmed His teaching. Thus, He wrought miracles on the Sabbath day to prove to the Jews that the law of charity was more important than their law of sabbatical rest (Matt., xii. 11, 12). When curing the man who had been let down through the roof into the midst of the crowd which surrounded Him, Jesus said to the bystanders: "That you may know that the Son of Man hath power on earth to forgive sins (He saith to the man sick of the palsy), I say to thee, Arise, take up thy bed, and go into thy house" (Luke, v. 24).

In no instance was the probative power of a miracle so great

as in the case of the resurrection. When the Jews pressed Our Lord on the question of His divinity, when they demanded a sign or proof of His divine mission, He, to convince their minds and confound their incredulity, referred them to His future resurrection. "An evil and adulterous generation," He once said to the Jews, "seeketh a sign; and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights" (Matt., xii. 39, 40). And again Christ said: "Destroy this temple, and in three days I will raise it up" (John, ii. 19). If Christ, after having uttered this prophecy, had not risen from the dead, belief in His divinity would have been destroyed, and doubts as to the Father's acceptance of Christ's work would have arisen. Christ's words would have become a falsehood, and Christian faith a phantom. But if after this prophecy Christ did rise, it follows that what He said is true, that He is God and one with the Father.

Why is the confirmatory value of miracles so great? Why are miracles in Christian Apologetics called the "most certain signs of revelation"? Why is a doctrine, confirmed by a miracle, necessarily from God and God's? Because God who is Omniscience, Supreme Truth, and Holiness cannot perform a miracle to confirm an error or falsehood. This principle is well expressed by St. Thomas: "Since those things which are of faith surpass human reason, they cannot be proved by human arguments, but need to be proved by the argument of divine power: so that when a man does works that God alone can do, we may believe that what he says is from God; just as when a man is the bearer of letters sealed with the king's ring, it is to be believed that what they contain expresses the king's will" (*Summa Theologica*, III, Q. xliii, art. 1).

### *Miracles Inculcated Virtue and Religious Truth*

Our Lord's miracles were occasionally accompanied by exhortations to and approval of virtue. In connection with several miracles He inculcated the lesson of humility; He

forbade those cured to make known the miracle. Thus desiring to avoid the applause and admiration of men, "He charged them strictly that no man should know it" (Mark, v. 43; cf. Luke, viii. 56). In connection with a large number of miracles, we find, among the accompanying statements of Christ, words such as these: "Thy faith hath made thee whole" (Mark, x. 52). "Thy faith hath made thee safe, go in peace" (Luke, vii. 50). Frequently, in order to impress the witnesses with the necessity of faith, He first questioned the sick man to afford him an opportunity of professing his belief (Matt., ix. 28, 29). On the other hand, He emphatically refused to perform the miracles solicited by the tempter, by Herod, and by the Scribes and Pharisees because they lacked the proper dispositions. After calming the tempest, the Master rebuked the Apostles with the words: "Where is your faith?" (Luke, viii. 25). When Peter, walking on the waters, became frightened and began to sink, Christ said to him: "O thou of little faith, why didst thou doubt?" (Matt., xiv. 31). In His own country Our Lord "wrought not many miracles there because of their unbelief" (Matt., xiii. 58).

The miracle frequently supplied a concrete starting point for the statement of a religious truth, and at the same time strengthened and illustrated the truth. After Christ had wrought the cure of the ten lepers He profited by the occasion to teach the lesson of obedience to authority; and since only one of them returned to give thanks for the favor, Christ at the same time inculcated the lesson of gratitude (Luke, xvii. 14-18). He miraculously exposed the sins of the Scribes and Pharisees, who brought to Him the woman taken in adultery, by writing with His finger on the ground; then by way of reproach and to teach them the lesson of forgiveness He said to them: "He that is without sin among you, let him first cast a stone at her" (John, viii. 7). His miracle of the multiplication of the loaves strengthened, illustrated, and made more intelligible to the multitudes His Eucharistic discourse (John, vi). To teach the Jews that even heathens who trust lovingly in God are more worthy of favors than the Jews who



emphasized only outward observances, Christ wrought the cure of the centurion's servant (Matt., viii. 11-13). He taught confidence and perseverance in prayer by His cure of the Canaanite woman, who, despite the seeming repulses of the Saviour, continued to beseech Christ until the request was granted (Matt., xv. 22-28). When healing the servant's ear which Peter cut off, He taught the lesson of forgiveness and of resignation to God's will (John, xviii. 11). The raising of Lazarus illustrated the consoling doctrine that those who have faith in Christ will rise on the last day (John, xi. 25, 26). The underlying principle in all these examples is the same: the concrete action or work serves as a means of teaching a supernatural and heavenly truth.

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### Let Your Light Shine

"We must participate fully in every community activity, in all parish and diocesan work, in every phase of life today, and we must do it as Catholics, bringing out in our daily living the truths of our religion. If Our Saviour 'has things to do for the American people . . . and has chosen to do them through us,' He is counting on our coöperation. Through us must come to those who have been deprived of His truth a knowledge of Christian principles; through us must come to those in need true Christian charity which strengthens minds and hearts as well as bodies; through us must come to burdened souls the grace of God which He gives us in answer to our prayers" (from *Catholic Action*, February, 1944).

# Aesop in the Religion Class

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## Ancient and Modern Use of the Fable

In our investigation of the fable, we have thus far seen: (1) what it is; (2) how it differs from the parable; (3) what place it has in the catechism lesson. The speculative part of the inquiry done, there remain the final sections on: (4) what precedent there is for using the fable in teaching religion; (5) medieval use of the fable; (6) modern use of the fable's and (7) practical suggestions.

### IV. Pre-Christian Use of the Fable

(1) *India*.—The fable traces its origin back into the mists of the pre-history of India, in which country likewise it was first put to religious uses. The earliest and the most important collection of fables so applied was compiled by fanatical followers of Buddha; it is the sacred text called the *Jataka* (550 ancient tales and fables narrating Buddha's adventures in previous incarnations).<sup>1</sup>

Now, though Buddha himself "may be credited with the qualities of a great and good man,"<sup>2</sup> and though his disciples led highly ascetic lives, nevertheless they have nothing for us in their fantastic religion, nor is there anything in their employment of the sacred fables from which the catechist can learn, since these are given over to picturing the transmigration-of-souls dogma.<sup>3</sup>

(2) *Scriptural and Jewish Fables*.—The Old Testament contains two fables (as before mentioned), but neither of them has religious significance. Joatham's apologue about the trees choosing a king<sup>4</sup> is a kind of curse; Joas's thistle asking for the daughter of a cedar tree was a taunt flung at a rival king.<sup>5</sup>

<sup>1</sup> T. W. Rhys Davids, *Buddhist Birth Stories* (Trübner, London, 1880), pp. xiii, xiv, lxxxi. Of the first 150 *Jataka* stories, as translated by Robert Chalmers (*The Jataka*, Cambridge University Press, 1895), almost one-half are true fables.

<sup>2</sup> "Buddhism" in *Catholic Encyclopedia* (1913), III, 29.

In the great mass of Talmudic and Midrashic literature there are about thirty fables, which were borrowed from Indian or from Greek sources, usually to furnish illustrations in the commentaries<sup>6</sup> in the manner of a news item or an anecdote, without any supernatural connotation intended.

Possibly it was one of these fables which St. Paul had in mind when he selected a parallel with which to set forth the doctrine of the Mystical Body in I Cor., xii. 12-26: he compares the coöperation necessary between all members of the human body to the harmony that must reign amongst members of the Christian body; in both bodies the members are equal neither in form nor in function, but what hurts the one harms the other, and division is fatal to all.<sup>7</sup>

### V. Medieval Use of the Fable

(1) *Christian Beast-Lore*.—"There is a beast called Ichneumon. He is the enemy of dragons. If he finds a very wild dragon, he goes and smears himself with mud, and covers his nose with his tail. In like manner Our Saviour took upon Himself our earthly body and hid His divinity in it until He had slain the great Dragon which sat on the river of Egypt

<sup>6</sup> The plots of the fable stories, of course, are unaffected by the Buddhistic motive, as we see in the prologue which pictures the Buddha, surrounded by his friends, speaking of a dishonest tailor outwitted. Here is a summary of *Jataka* 38:

"A scheming crane offered to transport to a larger pool the fish living in a pond starting to dry up. Suspicious, the fish delegated the biggest among themselves to go with the crane on a trial trip and to make a report, on his return. That much safely done, and a glowing account given, the fish were eager to leave. So one by one the crane carried them away, and one by one he dashed them against a tree and picked their bones clean—till only a cynical crab remained behind.

"Refusing to be held in the beak, the crab asked to be allowed rather to hang onto the crane's neck: 'We crabs have got an astonishingly tight grip.' Away they then flew toward the tree and the pile of bones, but the crab saw the situation and pinched so hard with his two claws that the crane begged for his life and took the crab to the pool's edge.

"But the crab, before entering the water, nipped off the crane's head as deftly as if he were cutting a lotus stalk with a knife. The Tree-fairy who dwelt in the tree, marking this wonderful thing, made the whole forest ring with applause. . . . 'Guile profits not your very guileful folk. Mark what the guileful crane got from the crab!'"

In the epilogue Buddha reveals that he was at that time that very same tree-fairy (Chalmers, *op. cit.*, pp. 95-98).

<sup>7</sup> Judges, ix. 8-15.

<sup>8</sup> IV Kings, xiv. 9.

<sup>9</sup> Joseph Jacobs, *The Fables of Aesop as first printed by William Caxton in 1484* (Nutt, London, 1889), Vol. I: *History of the Aesopic Fable*, pp. 110-118.

<sup>10</sup> *Ibid.*, pp. 86-87. This has been called "St. Paul's Fable." Though not really a beast story, it corresponds to the familiar Aesopic "The Belly and the Members," as found in Jewish literature, and can be traced back to at least 1250 B.C. in India (p. 82).

(Ezech., xxix. 3). For if Christ had attacked the Dragon without taking a mortal body, the dragon would not have opposed Him seeing that He was God and Saviour. But He who was above all bowed Himself down that He might save all (Philip. ii. 8)."<sup>8</sup>

We have here one of the "sermons" from the *Physiologus* collection, which for almost 1,000 years enjoyed popularity from the Bosphorus to Iceland; these pious tidbits were "quoted by Popes, and repeated by friars; they were taught in the Universities and schools, were copied in the cloisters, were recited by the firesides, and were rendered visible to the faithful by carvings in choir or chancel."<sup>9</sup>

To us seemingly a book of unconscious humor, yet "one of the most generally known works of Christian antiquity,"<sup>10</sup> the *Physiologus* greatly appealed to the agricultural, unscientific, and dark-age mind of a people possessing a simple faith and delighting in the discovery of divine analogies in the world of nature.<sup>11</sup> Even ichneumons, dragons, unicorns, hydrippuses, and gryphons were pressed into service, after the manner of the Apocalypse animals; and to our own day the phoenix and the beak-in-breast pelican appear on altar and vestment.

(2) *Medieval Beast-Lore*.—The influence of such "monastic literature" as the *Physiologus*, and the frame of mind, in turn, which it indicated, are important factors casting light upon the characteristic medieval love of animal symbolism, as manifested in the enormously popular bestiaries<sup>12</sup> and in the multitudes of fable adaptations for use in school and church.

<sup>8</sup> "Physiologus," translated by James Carllill, in *The Epic of the Beast* (Routledge, London, n.d.), p. 192. Carllill gives 67 of these "sermons" in his version.

<sup>9</sup> *Ibid.*, p. 157. These anonymous emblems originated in Alexandria (second or third century).

<sup>10</sup> Cfr. "Physiologus," in *Catholic Encyclopedia* (1913), XII, 69. Quotations from the *Physiologus* in the works of the Latin and Greek Fathers attest to the esteem it enjoyed.

<sup>11</sup> See the *Hexaëmeron* of St. Ambrose.

<sup>12</sup> An example of the bestiary is that of Guillaume le Clerc. In metrical form, it borrows freely from the *Physiologus* menagerie—his own commentaries being added. It has the same vigor (or crudeness) and naïve faith in identifying Our Lord with the Panther, the Unicorn, the Caladrius, etc.; zealous persons with the Weasel; Adam and Eve's trial with two elephants who eat a certain aphrodisiac plant, and so on. Other evidence lacking, about all that can be said of William "the Clerk" is that he was "evidently a very earnest and religious 'clerc.'" Cfr. *The Bestiary of Guillaume le Clerc*, translated by G. C. Druce (Headley, Ashford, Kent, 1936, p. 7).

In such times it was natural that fables would flourish.<sup>13</sup> The Phædrus "Aesop," familiar right on through from Roman times, increased in popularity as learning was diffused; the first of the universally known Romulus versions was likely made in the Charlemagne schools.<sup>14</sup> The stream of fable literature was further swollen by an influx from Arabian and Persian tributaries.

(3) *Christian Uses of the Fable*.—While the fable was employed by medieval clerics in pulpit and classroom (undoubtedly like every other piece of knowledge, as is evident in the celebrated *Gesta Romanorum*,<sup>15</sup> etc.), there is now no way of telling the exact method of its employment except in those cases where the lesson or the sermon was painstakingly put into manuscript. Fortunately such records do exist, and a very few of these will be mentioned.

"The most popular collection of Fables in the late Middle Ages"<sup>16</sup> was that of Walter the Englishman. As chaplain to Henry II of England, he was asked by the king to educate William the Youth, King of the Two Sicilies, who was about to become Henry's son-in-law. The fables, done into Latin verse, were a part of the training process. In recognition, Walter was made Archbishop of Palermo and Primate of Sicily.<sup>17</sup>

An "extraordinarily popular" collection intended for seasoning to sermons, and so termed *Disciplina clericalis*, was made by Peter Alphonsus, a Spanish Jew converted in 1106.<sup>18</sup> The sermonnaire included some beast fables from Arabian and Jewish sources.

St. Louis of France chose the Dominican Vincent of Beau-

<sup>13</sup> Its popularity in the Angevin Empire, for instance, is reflected in the dozen Aesopic fables illustrated on the lower border of the Bayeux Tapestry. The characters included are the Fox and the Crow, the Wolf and the Crane, the Eagle and the Tortoise (cfr. Jacobs, *op. cit.*, pp. 181-182).

<sup>14</sup> *Ibid.*, p. 215.

<sup>15</sup> Of the 181 tales in Swan's translation (*Gesta Romanorum*, Routledge, London, 1905) about a half-dozen are adapted Aesopic fables. The whole book is well described as the product of the "fashionable practice of forcing everything into allegory"—be it Pliny's men with dogs' heads, a knight's unfaithful lady, or the story of St. Alexis (p. 364).

<sup>16</sup> Jacobs, *op. cit.*, p. 178.

<sup>17</sup> Biographical data from Léopold Hervieux, *Les Fabulistes Latins depuis le siècle d'Auguste jusqu'à la fin du moyen âge* (Firmin-Didot, Paris), Vol. I: *Phèdre* (1893), p. 494.

<sup>18</sup> Jacobs, *op. cit.*, p. 199.

vais to instruct the royal children. It was for them that Vincent compiled his huge work, the *Speculum majus*, in which occur in two places the same set of 29 Aesop fables.<sup>19</sup>

John Bromyard, O.P., a distinguished theologian of the late fourteenth century, was the "much-prized writer" of the *Summa prædicantium*, a preacher's thesaurus containing fables of Aesop.<sup>20</sup>

(4) *John of Capua*.—To another convert Jew is owed the translation of a famous set of Indian fables, which he introduced into Europe about 1280 as the *Directorium humanæ vitæ*, under the patronage of Cardinal Ursinus.<sup>21</sup>

The kind of service he rendered to teachers and preachers is seen in this fable about "The Dove, the Sparrow, and the Fox."

"There was a certain dove having a nest so high up in a tree that only with great labor could she carry food up into it. And when she hatched out her little ones, a fox approached her, and standing near the tree, terrified her with threats until she threw down her chicks in order to save her own life. A certain sparrow, perched across from her in a branch of the same tree, seeing all this, went up to the dove, remarking: 'I suggest that when he comes again and attacks you that way you reply: Do your worst, and if you try to come to me, I will at once eat them myself.' And the sparrow went his way.

"After this the fox returned, menacing the dove in his usual manner. To whom the dove replied in the words which the sparrow had suggested. The fox said to her: 'If you tell me who it is who has counseled you thus, I will leave your chicks alone.'

"Said the dove: 'You know that the sparrow, who lives over by the river bank, has told me to do it.'

"And leaving the dove, the fox went to the sparrow and asked: 'When the wind blows against you, where do your rest your head?'

"And the sparrow said: 'Against my left side.'

<sup>19</sup> The first time in the *Speculum historiale* (1st part), next in the *Speculum doctrinale* (4th part). Cf. Hervieux, *op. cit.*, p. 433.

<sup>20</sup> "Bromyard," in *Catholic Encyclopedia*, II (1913), 797.

<sup>21</sup> Hervieux, *op. cit.*, Vol. V: *Jean de Capoue* (1899), pp. 3, 75.

"'And when it strikes you on the face, where do you put your head?'"

"Replied the other: 'Behind me.'"

The fox asked: 'When the winds blow upon you from all sides, where do you then put your head?'"

"The sparrow answered: 'Under my wing.'"

"Said the fox: 'How can you do this? I take it that you are not speaking the truth; for if you know how to do this, I have not seen anything like it from you.'"

"And then, eager to make it plain to him, the sparrow lay his head under his wing. The fox pounced upon him, exclaiming: 'You knew how to give advice to the dove, but not to yourself.' And he ate him up."<sup>22</sup>

This fable makes an admirable illustration for St. Paul's famous: "Lest perhaps when I have preached to others, I myself should become a castaway."<sup>23</sup> But here, as in all of the fable collections referred to so far, we have only the raw materials. Our search for something more specific, where the fables are actually in "baptized" form, will take us on to the most important fabulist of this discussion.

(5) *Odo of Cheriton*.—"One of the most successful mediæval collections is that of Odo of Cheriton, a Kentish preacher."<sup>24</sup> Great as its historical interest may be, however, to catechists, that aspect of the book is unimportant, especially when compared to its intrinsic value; for were we seeking a precedent to justify the religious use of the fable,<sup>25</sup> and found the writings of this man and no other, we would still possess the sanction of an incontestable authority, besides having before us a model *par excellence*.

From what little evidence they can gather,<sup>26</sup> his biographers agree in saying that Odo was of noble birth, son of the Lord of

<sup>22</sup> *Ibid.*, pp. 336, 337.

<sup>23</sup> I Cor., ix. 27.

<sup>24</sup> "Fable" in *Encyclopaedia Britannica* (1940), IX, 21.

<sup>25</sup> It might be mentioned here that these articles are but an attempt to defend in theory the simple practice of applying Aesop to religious notions, which practice has for a long time been under consideration. The adaptation of the lion-mouse fable (the introduction to our first article), for example, had been used orally and was written down a few years before the writer happened upon Odo's fables. As can be readily understood, the Cheriton collection came as a gratifying discovery.

<sup>26</sup> By far the most important reference on Odo is Léopold Hervieux's work *Eudes de Cheriton et Ses Derivés* (Firmen-Didot, Paris, 1896), which is Vol. IV of that author's monumental *Les Fabulistes Latins*, etc. Biographical data on Odo are given in pp. 6-31.



Cheriton in Kent, England, at a time when the new aristocracy had not yet forgotten its Norman origin.

Odo lived for a while in Paris, perhaps studied there. He returned to Kent, where he was pastor of the Cheriton church. There is reason for believing, also, that once back in England he became a Cistercian monk. Having spent himself in preaching and writing, he died on October 15, 1247.

He is best remembered for his *Fabulae* or *Narrationes*, a collection of 108 fables.<sup>27</sup> He wrote also a treatise on the Passion, a commentary on the Sunday Epistles, and two sets of sermons—one based on the Sunday Gospels and the other on Saints' lives for feast days. The sermons abound in legends, anecdotes, and examples; the best of these stories in the Gospel series have been extracted and printed as the *Parabolæ*.<sup>28</sup>

That Odo's work was very well received in the Middle Ages is evident from the many manuscripts extant,<sup>29</sup> and from the quality of the copiers and imitators whom he attracted. Among those latter who can be identified is an English Friar Minor, Nicholas Bozon (c. 1350), who took many of Odo's fables as patterns for his *Contes Moralises*.<sup>30</sup> More notable is John of Sheppey, Doctor of Oxford, later made Bishop of Rochester (1352). As preacher in England and in France he used Odo's fables in abridged form.<sup>31</sup>

The neglect of Odo today—there is no published English translation<sup>32</sup>—is a loss not so much his as it is ours. For only when reading his books, as Hervieux affirms, can we see in its true light one of the most remarkable personalities of the re-

<sup>27</sup> There is no standard title. There are 12 true beast fables found in the *Parabolæ*; six of these are either copies or variations of some in the *Fabulae*.

<sup>28</sup> Hervieux published 195 "parables" in Vol. IV.

<sup>29</sup> *Ibid.*, p. 146. There are 25 MSS. in Latin throughout Europe and Britain (*ibid.*, p. 48); further testimony to his popularity is seen in the MSS. translations: 1 in Spanish, 3 in French, one serving for a translation back into Latin. There are 11 sermon MSS. in Latin, of which no translations have been made.

<sup>30</sup> Written in the French then employed in Britain; Bozon is also counted as one of Odo's translators (*ibid.*, p. 92). A century earlier another Franciscan, Bartholomew the Englishman, had adapted Odo when making up a preacher's collection of stories (*ibid.*, pp. 155-157).

<sup>31</sup> *Ibid.*, pp. 161, 162.

<sup>32</sup> Not until 60 years ago (1884) did the complete Latin text appear when Hervieux included it in his first edition of *Les Fabulistes Latins*, etc. (*ibid.*, pp. vii-viii, 79). The fables and "parables" have enough historical and literary interest to deserve translation.

ligious world in the first half of the thirteenth century.<sup>33</sup> Aside from mere literary considerations, the catechist can discover in his works stories, comparisons and, above all, the Aesopic fable masterfully applied to religious ideas, as we see in his apologue about: "The Fox's Trick."

"A fox had observed that the sheep took very good care of themselves, so that they would not stray off nor go out of sight of the dogs who guarded them. Said the fox to himself: 'I know what I shall do. I'll put on a sheep's skin and go among the flocks, and then, when I have the time, I can eat the sheep and the lambs.' And this he did.

"It is the same with most religious who wear the vesture of innocence<sup>34</sup> in order that they might appear to be Christ's sheep. They are false prophets who come in sheep's clothing, whilst inwardly they are ravening wolves and deceiving foxes. They are false monks, false preachers, false religious, who seek nothing from the rich but lands, liquors, money, and they harm their confrères even more than other men. Whence I should rather live with a pagan or a Jew than with such a religious. If I thought that religious habits<sup>34</sup> alone would make me holy, I would put on my back as many as I could bear."<sup>35</sup>

It will be noted at once how, in his efforts to make his lesson concrete and easy, Odo includes details of contemporary life in the application. We see the prevalent disregard for pagans and for Jews, and a particular form of temptation religious were then subject to. It happens that nearly every one of his fables, in an unmistakable manner, applies to ecclesiastics. The next example, "The Obsequies for Mr. Wolf,"<sup>36</sup> is a vivid

<sup>33</sup> This emphatic statement from Hervieux (Teutonic in his reserve, thoroughness, and caution) is not to be taken lightly: "Mais ce dont je suis convaincu, c'est que ceux qui auront eu la patience de la lire connaîtront sous son vrai jour une des personnalités les plus remarquables du mode religieux de la première moitié du XIII<sup>e</sup> siècle" (*ibid.*, p. viii).

<sup>34</sup> Odo's "alba vestimenta" and "alba vestes" are here translated figuratively. But since his frequent mention of St. Bernard and of the Cistercians confirm the opinion that Odo was a Cistercian himself, we can understand the "alba vestes" as being the white Cistercian habits. This view finds support in the very next fable (52). He uses a color symbolism (black sheep vs. white), and explains that the black stands for canons and monks robed in black; the white stands for those using white garb, "ut Cistercienses, Premonstracenses (*sic*), ordo Sancte Trinitatis et huiusmodi" (*ibid.*, pp. 223, 224).

<sup>35</sup> Translated from fable 51, MS. 481 of Corpus Christi College, Cambridge, as printed by Hervieux, p. 222.

<sup>36</sup> The translations on these pages aim at capturing the directness and naiveté of Odo. In this instance, the capital letter with which he begins the name of the chief character is made the most of, thereby heightening the satiric effect.

and well-known case which illustrates how effectively the beast analogy can show up the baseness of vice.

"Mr. Wolf was dead. The Lion assembled the beasts and began the funeral service. The Rabbit carried the holy water; the Hedgehogs carried candles; the Goats tolled the bells; the Badgers dug the grave; the Foxes bore the coffin; Berengarius the Bear celebrated Mass; the Ass chanted the Epistle; the Ox sang the Gospel. Mass over and Mr. Wolf buried, the animals ate up his goods with a flourish and wished for another funeral like it.

"It thus happens often, indeed, that at the death of some rich crook or swindler, the abbot or prior gets together his herd of beasts—that is to say, those living bestially. For it usually is the case that in a large house of black robes or white,<sup>37</sup> there are nothing but beasts: lions by reason of their pride; foxes because of their craftiness; bears through their greed; goats reeking with lewdness; mules because of their laziness; hedgehogs through their incivility; rabbits by reason of their cowardice, since they tremble where there is nothing to fear inasmuch as they dread to lose temporal goods (which are nothing to worry about), while they are not afraid to cast away eternal things (over which they ought to be terrified); oxen because of their earthly exertions, since they labor more for worldly profit than for heavenly gain. These are not the oxen of Abraham, which God bought, but brutes of the devil which refused to come to the heavenly banquet.<sup>38</sup> (And according to) Micheas, vii. 4: 'He that is best among them, is as a brier: and he that is righteous, as the thorn of the hedge.' And so it is that wherever there is a large community, only with difficulty is a single just man found who, as the best one among them, annoys and pricks like the brier full of spines and thorns."<sup>39</sup>

While admitting that his fables are most forceful and well adapted to his purpose, one might wonder whether Odo's freedom of characterization<sup>44</sup> was due to some bad disposition such as disappointed ambition or self-righteousness. Ob-

<sup>37</sup> Literally, "nigrorum vel alborum," the color allusion explained in footnote 34.

<sup>38</sup> Because this line is interpolated from another MS., it may not seem to make good connection; it apparently refers to Genesis, xxi, 27 (*ibid.*, p. 216).

<sup>39</sup> Fable 43 (*ibid.*, pp. 216–217). Odo states the moral as: "Contra appetentes magnorum exequias."

viously Odo addressed his fables to churchmen, and that, we are assured, "pour combattre la démoralisation du clergé de son temps."<sup>40</sup> This much an examination of the entire *Fabulae* reveals, as well as the fact that his firm, calm tone and his seasoned wisdom denote a person of experience. Perhaps as Lord of Cheriton, and owner of Delce and other manors,<sup>42</sup> he exercised some local privileges;<sup>43</sup> in any event, it is clear that he was a good, zealous preacher and writer.

Now the fable just quoted, the Wolf's funeral, is original with Odo. Let us see next how he handles an old, familiar story, "The Crow and the Cheese."

"As Aesop relates, a crow perched up in a tree with a piece of cheese in its beak. A fox, longing for the cheese, said to the crow: 'How well your father could sing! I would like to hear your voice.' The crow opened his mouth and sang, and of course the cheese fell, and the fox snapped it up.

"Thus it is that many have cheese, that is, food upon which the soul must live—namely, merit, grace, charity. But along comes the devil, and he excites them to works of vanity, so that while singing they think very well of themselves and puff themselves up. And therefore, since they look for the glory of the world and not for the glory which is God's, they lose all merit and virtue. Thus, David, because he had built up his nation through vainglory, was for the most part a failure."<sup>44</sup>

Notice how, in suggesting specific, supernaturalized objects for the fable symbols, he effects a practical and religious appli-

<sup>40</sup> It may be said that in his abridgment John of Sheppey (Bishop of Rochester) also freely condemned clerical sins (*ibid.*, p. 162), and likewise took even the higher clergy to task. In his fable 71, for example (pp. 449-450), John laments absentee bishops; in fable 19 (p. 424) he censures those bishops who are hard on the poor but just and patient with the rich.

<sup>41</sup> Hervieux, *op. cit.*, p. 35. We can therefore easily see why his fables are so rigorous: (a) the fable by its nature deals only with disorders held up for ridicule; (b) in those pre-Tridentine days Odo felt called on to speak out against palpable abuses. His kindlier qualities appear in the less restricted "parables," extracted from sermons meant for the people. It must be added that his fables were popular with the clergy, not necessarily because the lessons pleased, but because in any event the stories were easily adapted by them in their own sermons to the people (*ibid.*, p. 35).

<sup>42</sup> He succeeded his father to two fiefs at Cheriton, one at Delce, and others on April 18, 1233 (*ibid.*, pp. 20, 21). In records and MSS. he is titled "Magister Odo" (*ibid.*, p. 6).

<sup>43</sup> A parallel case: William, Odo's father, availed himself of a feudal right to get Odo the appointment of the Cheriton church (*ibid.*, p. 20).

<sup>44</sup> Fable 70 (*ibid.*, p. 242). Odo's moral is: *Contra vanam gloriam.*

cation of the lesson on vanity. This aspect of his skill is further illustrated in his story about "The Fox."

"When a fox is hungry, he pretends that he is dead and lies down in a clearing and lets his tongue hang out. A crow or a hawk, thinking to find prey, comes up to seize the tongue—only to be snatched and eaten up by the fox.

"So it is that the devil, since he is neither seen nor heard, plays dead and lolls out his tongue, by which is meant all evil joys and pleasures, namely: a beautiful woman,<sup>45</sup> dainty food, delightful wine, and such things; when a man takes these unlawfully, he is seized by the devil."<sup>46</sup>

With this we must bring to a close our survey of the *Fabulae* by Odo of Cheriton, from whom we can learn much concerning the art of grafting a Christian moral upon a pagan fable.

<sup>45</sup> Literal meaning of "pulchra mulier," but as used by Odo is always a symbol of unchastity. Since he is most insistent upon purity, this very phrase occurs frequently; and when there are various other attributes used ("fatua," "ornata," etc.) the substantive "mulier" is still understood always in its least lovely connotation. Aside from others having references to it, about thirty fables and "parables" have chastity for their whole theme. It seems correct to say that "Eudes avait un grand amour de la pureté morale" (*ibid.*, p. 29).

<sup>46</sup> Fable 49 (*ibid.*, p. 220).

(To be concluded)

# Scriptural References for the Revised Baltimore Catechism

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## Lesson 36: Sacramentals

(a) Numbers 19, 1-22:

In this chapter Moses explains the usage of the ashes of a red cow and of the water of purification; these things were to be used for sprinkling upon persons who had become legally unclean, thus purifying them. While these are not sacramentals, they indicate that God made use of material objects in the worship of the Old Law, and that the Church in making use of this same kind of object is but following God's desire.

(b) 3 Kings 8, 1-14:

Note with what reverence the Israelites treat the ark of the covenant and its contents; they had been sanctified by Moses. So also should we reverence the objects blessed by the Church.

(c) John 3, 14-15:

As the brazen serpent was a means of salvation (to the body), so is Our Lord on the cross the means of our salvation (spiritual). The brazen serpent is a type of the crucifix; and as it was venerated by the Israelites, so should the crucifix be venerated by Catholics.

*Question 469 (No. 1, 205). Sacramentals are holy things or actions of which the Church makes use to obtain for us from God, through her intercession, spiritual and temporal favors.*

Numbers 21, 4-9:

If God heard the plea of Moses for his people, and granted them temporal life through the brazen serpent, how much more will He hear the intercession of the Church and grant to her members favors through the usage of objects selected and blessed by the Church! (N. B. See the quotations above: Numbers 19 and 3 Kings 8.)

*Question 470. The sacramentals obtain favors from God through the prayers of the Church offered for those who make use of them and through the devotion they inspire.*

Numbers 21, 4-9:

The comment in the previous answer suffices for this.

*Question 471. The chief benefits obtained by the use of the sacramentals are: first, actual graces;*

- (a) Number 19, 1-22; 21, 4-9: If actual graces were granted to the Israelites through the usage of these material objects, how much more will Catholics receive actual graces through the usage of sacramentals!

*second, the forgiveness of venial sins;*

- (b) Numbers 19, 1-22: If these material objects were the instruments of legal cleanness, then the sacramentals are the instruments for the forgiveness of venial sins. The argument may be stated in this way: since material results were obtained under the Old Law, then spiritual results ought to be obtained under the New Law. (This is not so much a proof, as an argument *a pari*.)

*third, the remission of temporal punishment.* (N. B. The comment made in the previous part may be made here.)

*fourth, health of body and material blessings;*

- (c) Numbers 21, 4-9: If the Israelites regained health of body through the instrumentality of the brazen serpent, so will Catholics regain health of body and other blessings through the sacramentals.

*fifth, protection from evil spirits;*

- (d) I Peter 5, 8: Since the devil goes about as a roaring lion, we need protection against him.

*Question 472. The chief kinds of sacramentals are: first, blessings given by priests and bishops;*

- (a) Genesis 27, 1-41: If in the patriarchal times the blessing of the father was so highly prized and its effects considered so important, it is not to be wondered that the Church has made sacramentals of the blessings of the spiritual fathers of her members, the priests and bishops.

*second, exorcisms against evil spirits;*

- (b) Mark 5, 1-13: On this occasion as well as many others Our Lord drove out evil spirits. The Church following in the footsteps of Christ exercises the same power and has made exorcism a sacramental.

*third, blessed objects of devotion.* (There is nothing in Sacred Scripture that may be applied here.)

*Question 473. The blessed objects of devotion most used by Catholics are: holy water, candles, ashes, palms, crucifixes, images of Our Lord, of the Blessed Virgin, and of the Saints, medals, rosaries, and scapulars.*

- (a) Numbers 19, 1-22: Water and ashes were used by the Israelites in their worship. (This may be used to show



- (b) Exodus 35, 14: the long-standing custom of using these objects in divine worship.)  
Candles were used by the chosen people. This may be used, as also the previous quotation.
- (c) 2 Machabees 10, 6-7: Palms were used by the Israelites.
- (d) John 3, 14-15; 19, 17-18: These two passages refer to the crucifixion.

*Question 474. We should make use of the sacramentals with faith and devotion, and never make them objects of superstition.*

- (a) Exodus 32, 1-35: In the worship of the golden calf we have an example of a material object being worshipped in the wrong way. (Read Isaias 44, 6-20 for a description of the folly of idolatry; this may be used to illustrate how sacramentals are not to be used.)
- (b) Numbers 21, 4-9: In this case we have the proper use of a material object.

### Lesson 37: Prayer

- (a) Ecclesiasticus 43, 29-37: God as the object of prayer is here glorified; at the same time we are told how to glorify and praise Him.
- (b) Lamentations 3, 41: Jeremias exhorts the humbled Israelites to lift up their hearts with their hands to God: we have here the definition of prayer.
- (c) John 17, 1-26: Our Lord gives us an example of prayer at the conclusion of the Last Supper.

*Question 475 (No. 1, 207). Prayer is the lifting up of our minds and hearts to God.*

- (a) Lamentations 3, 41: In prayer the heart must be lifted up to God. Jeremias is encouraging the Israelites to true prayer.
- (b) John 4, 21: Our Lord tells the Samaritan woman that the adoration of God (the first end of prayer) must be in spirit and truth; that is, it must proceed from the mind and the heart.

*Question 476 (No. 1, 208). We pray: first, to adore God, expressing to Him our love and loyalty;*

- (a) Deuteronomy 5, 6-10: The first commandment is that the Lord is God; from this we may say that the first object of prayer then is to adore God.
- (b) Matthew 6, 9: The first petition in the perfect prayer, the Our Father, is that God's name be hallowed, that is, a petition of adoration.
- (c) Matthew 22, 35-40: The great commandment of the law is the love of God; it then should be the first object of prayer.

*second, to thank Him for His favors;*

- (d) Leviticus 7, 12; 22, 29: Sacrifices of thanksgiving (in a certain sense these were prayers) were ordained in the Old Testament. We, too, ought to include in our prayers thanksgiving.
- (e) 2 Kings 7, 18-29: David thanks God in a beautiful prayer for the favor that he has received. This is an illustration of a prayer of thanksgiving.
- (f) Philippians 4, 6: St. Paul exhorts his readers to prayer with thanksgiving.

*third, to obtain from Him pardon of our sins and the remission of their punishment;*

- (g) Lamentations 2, 17-19: Jeremias calls upon the sinful Israelites to pray to God for the remission of their sins and their punishment.
- (h) Matthew 6, 12: In the Our Father Christ teaches us to pray for forgiveness of sin.

*fourth, to ask for graces and blessings for ourselves and others.*

- (i) Exodus 32, 7-14: Moses prays for the Israelites. This is an example of petition.
- (j) Matthew 6, 11: Our Lord teaches us to ask for our needs.

*Question 477. We should pray: first, with attention;*

- (a) Matthew 5, 5-6: To pray in secret implies attention, for the distractions of external things are removed. To His words Our Lord added example, for He left the crowds, and even His disciples, to pray alone and in secret (cf. Luke 6, 12).

*second, with a conviction of our own helplessness and our dependence upon God;*

- (b) Ecclesiasticus 35, 21: Humility and perseverance are requisites of prayer.
- (c) Luke 18, 9-14: Note the humility of the publican in contrast to the pride of the Pharisee. The humility of the former's prayer (his conviction of his helplessness and dependence) gained justification.

*third, with a great desire for the graces we beg of Him;*

- (d) Judith 9, 16-19: Judith's great desire to be heard is manifested in her words. This is an example of prayer with the disposition needed.

*fourth, with loving trust in His goodness;*

- (e) Psalm 3, 1-9: David gives an example of prayer with loving trust and confidence.
- (f) Matthew 6, 25-33: The reason why we should have such loving trust in our prayers is because of God's Providence over us, and because He is our Father (cf. Matthew 6, 9).

*fifth, with perseverance.*

- (g) Ecclesiasticus 35, 21: Perseverance in prayer is required.
- (h) Luke 18, 1: Our Lord speaks of perseverance in prayer.

*Question 478 (No. 1, 209). We should pray especially for ourselves, for our parents, relatives, friends, and enemies, for the souls in purgatory, for the Pope, bishops, and priests of the Church, and for the officials of our country.*

- (a) Exodus 20, 12: We show the honor and respect we have for our parents by praying for them.
- (b) Matthew 6, 9-13: In this prayer several petitions pertain to ourselves.
- (c) John 17, 1-26: Our Lord prays for His disciples and His followers, His friends; we should follow His example.
- (d) 2 Machabees 12, 39-46: Prayers for the dead (the souls in purgatory) are recommended.
- (e) I Timothy 2, 1-4: St. Paul recommends prayers for all men, especially for kings and those in high station (the officials of our country).
- (f) Hebrews 13, 7-8: St. Paul asks the faithful to remember (in their prayers) their prelates. We should pray for the Pope, the bishops and priests.
- (g) James 5, 16: St. James advocates prayers for one another.

*Question 479. We know that God always hears our prayers if we pray properly, because Our Lord has promised: "If you ask the Father anything in My name, He will give it to you."*

John 16, 23: The quotation is found here.

*Question 480 (No. 1, 210). We do not always obtain what we pray for, either because we have not prayed properly or because God sees that what we are asking would not be for our good.*

- (a) Proverbs 1, 28-29; 28, 9: Several reasons are given why prayers are not heard: because the law was not observed (cf. Matthew 15, 18).
- (b) James 4, 3: The reason that prayer is not heard is because the prayer was not made in the right way.

*Question 481. Distractions in our prayers are not displeasing to God, unless they are willful. (N. B. There is nothing in Sacred Scripture with regard to this.)*

*Question 482. There are two kinds of prayer; mental prayer and vocal prayer.*

- Deuteronomy 6, 5-7; Matthew 6, 9-13: In the first quotation mental prayer is demanded by God; in the second Our Lord gives us a vocal prayer.

*Question 483. Mental prayer is that prayer by which we unite our hearts with God while thinking of His holy truths.*

- (a) Psalm 118: This is one of the most perfect examples of

- mental prayer that can be found. The Psalmist meditates on the law and has recorded his thoughts for us.
- (b) Ecclesiasticus 6, 37: The author recommends mental prayer on God's commandments.
- (c) Philippians 4, 8: St. Paul recommends mental prayer with regard to Christian virtue.

*Question 484. Vocal prayer is that prayer which comes from the mind and heart and is spoken by the lips.*

- (a) 2 Kings 8, 18-29: David has given us a beautiful example of a vocal prayer.
- (b) Matthew 6, 9-13: Our Lord gives us the perfect vocal prayer.

*Question 485 (No. 1, 211). We may use our own words in praying to God, and it is well to do so often.*

- (a) 2 Kings 8, 18-29: There is no indication that David was using other than his own words.
- (b) Matthew 6, 5-13: Our Lord recommends prayer, and indicates that this prayer is private and personal, even though He gives us the Our Father. This prayer was certainly from His own lips and in His own words.

*Question 486. The prayers that every Catholic should know by heart are: the Our Father, the Hail Mary, the Apostles' Creed, the Confiteor, the Glory be to the Father, and the acts of faith, hope, charity, and contrition.*

- (a) Matthew 6, 9-13; Luke 11, 2-4: In these two passages we have recorded the Our Father.
- (b) Luke 1, 28, 42: The first part of the Hail Mary is found here.
- (c) 2 Corinthians 13, 13: We have here a doxology, although not in the exact words of the Glory. (N. B. In Part One, Lessons 1-14 the Apostles' Creed was discussed; the actual Creed is not found in Sacred Scripture. The Confiteor is not there. For acts of faith, etc., see Question 373. Note however that the usual acts are not found in Sacred Scripture.)

*Question 487 (No. 1, 212). We usually begin and end our prayers with the sign of the cross.*

- (a) Matthew 28, 18-20: Although this is not the sign of the cross, yet the words are to be found there.
- (b) John 19, 17-18: Because Our Lord died on a cross, these words are said while we make a sign of the cross on ourselves.

*Question 488 (No. 1, 213). We make the sign of the cross to express two important mysteries of the Christian religion, the Blessed Trinity and the Redemption. (N. B. The above quotations for Question 487 suffice for this.)*

*Question 489. When we say, "In the name," we express the truth that there is only one God; when we say, "of the Father, and of the Son, and of the*

*Holy Ghost," we express the truth that there are three distinct Persons in God; and when we make the form of the cross on ourselves, we express the truth that the Son of God, made man, redeemed us by His death on the cross.*

- (a) Matthew 28, 18-20: Our Lord told the Apostles to go forth and to perform their mission, baptizing in the name (note the singular) of the Father, and of the Son, and of the Holy Ghost. (Note the plurality of persons. Cf. Lesson 3.)
- (b) John 1, 14: The Incarnation is expressed.
- (c) John 3, 14-17; 19, 17-18: The redemptive mission of the Incarnate Word of God as well as the execution of this mission is found in these texts (cf. Lessons 7 and 8).

### Return to God

"There is a crying need at the present day for the civilized nations to give up materialism and return to belief in God and acceptance of His revelation with all that this implies. The words of G. K. Chesterton uttered twenty years ago read now almost like a prophecy. He said: 'The age-long struggle of the Church against heresy, in the technical sense of the word, is over. But another great struggle is approaching. I may not live to see it. Hell's next attack will be on that doctrine on which all religion and all morality are based, the existence of a personal, infinite, and eternal God. That effort will be accompanied by a mighty effort to sweep away the standards of Christian purity.' What we are experiencing at the present time confirms what Chesterton said" (from the Translator's Preface to "The One God," by Garrigou-Lagrange, translated by Bede Rose).

# A Blueprint for a Religion Textbook

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It is the nature of goodness to communicate itself to others. God, the supreme goodness, communicates Himself to His creatures in ways that are divinely lavish and generous. When we say that He communicates Himself to His creatures, we mean that He permits creatures to share in what He Himself possesses. Of all God's powers few are more truly infinite than the power of giving life. We as we are today, in our natural life and in our supernatural life, are manifestations of God's sharing of His life-giving power with creatures. God, who might have created and sanctified us alone as He created and sanctified Adam alone, willed that we should receive our earthly life through human parents and our heavenly life through the human ministers of the Church. "How, then, are they to call upon Him in whom they have not believed? And how are they to believe Him whom they have not heard. And how are they to hear, if no one preaches? And how are men to preach unless they are sent? As it is written: 'How beautiful are the feet of those who preach the gospel of peace; of those who bring glad tidings of good things'" (Romans, x. 14-15).

The Catholic school aims to make the spiritual life of young persons fuller, truer, deeper, wiser, more robust, and more unassailable. To the accomplishment of that purpose we have dedicated our lives. Whatever we undertake for the accomplishment of that purpose, whether it be the teaching of lessons, the organization of pupil activities, our effort to be examples of what we preach, or the prayers we say in private for the welfare of those entrusted to us, pertains in some way to the teaching of religion.

The problem of the effective teaching of religion is, therefore, not only a vital one for every Catholic school, but one so vast in its dimensions that he who sought to encompass it

within the limits of a short paper would be in danger of frustrating his purpose by saying so little of any one point as to have said nothing significant and helpful. It is, therefore, my intention to confine myself to a consideration of the instrument that the teacher uses in the classroom teaching of religion—an instrument that, rightly or wrongly, determines today what is to be taught and conditions the procedure and methods of the teacher. I refer to the religion textbook; and while what I have to say refers particularly to the high school religion textbook, it is applicable with modifications to the textbook used at any other level.

It is of the nature of a textbook that it should consist primarily of factual material. A textbook, unless it is an anthology of readings for the literature class, is not mere reading for enjoyment. It is meant to be something that is to be learned. It may and it should be, as we shall see later, more than that; but unless it contains factual material to be learned against which the teacher can write weekly tests and semester examinations, it will never prove to be a successful and popular textbook.

### *Seven Principles for Religion Textbook*

The typical religion textbook contains a large amount of factual material pertaining to dogmatic and moral theology, to liturgy, to hagiology, and to church history. Now, every fact or truth concerning God and His Church is a beautiful thing, a useful thing, and a sacred thing, but it does not follow that every fact or truth should and can be taught. Children cannot be expected to comprehend and commit to memory the contents of the three volumes of Vermeersch's "Moral Theology," the four volumes of Lercher's "Dogmatic Theology," and the fifteen volumes of the "Catholic Encyclopedia." It follows that the selection of factual material should be governed by certain principles. For the sake of brevity and clearness we may set forth these principles in the form of seven rules.

*Rule 1.* A religion textbook should contain and should give



special emphasis to those facts which the individual should know in order to save his soul. We must teach, for example, such truths as these: that God exists, that Christ is divine, that the Catholic Church is the true Church of Christ, that unrepented mortal sin results in damnation, that confession is necessary under certain conditions and that it must be made in a certain way, that the Mass and the Eucharist are sources of grace and strength, and so forth.

*Rule 2.* A religion textbook should contain, and should give special emphasis to, those truths which the individual should know in order to function as a well-informed and edifyingly educated Catholic in the social environment in which he is to live. Thus, for example, the Catholic of today needs to know what we mean when we say that the Pope cannot err, why the Church has the power of granting indulgences, what really happened in the Galileo case, what the Catholic position is in regard to the relations of Church and State in our own society, what the difference is between the virgin birth and the Immaculate Conception, and so forth.

In connection with these rules two things may be observed: first, that study and research are obviously required for the identification of these essential facts; and second, that if we teach the essential facts we shall probably have little or no time left for anything else.

*Rule 3.* The facts presented should be facts that can be comprehended and assimilated by the pupil at his own level of mental maturity. Those who maintain that children can profitably be taught formulas which are at the moment completely meaningless but which will become meaningful in later life are, I believe, in error. It is quite true that our comprehension of any religious fact deepens as we grow older, but it does not follow that children should memorize jargon or nonsense syllables. They should be able to give some sort of rational explanation of the things they learn, even though this explanation is necessarily simple, rudimentary, and capable of being greatly amplified later.

*Rule 4.* Facts should not be repeated needlessly. A high-

school religion textbook should not present as if they were new the facts that the child learned at his mother's knee. It is because so many textbooks offend in this respect that pupils so often refer to their religion lessons as "the same old stuff."

*Rule 5.* Even greater care should be taken to avoid the other extreme, which consists in treating each year of the religion course as a self-contained unit to be learned and then left behind forever. Except in a few unusually well-organized school systems there is no provision for the systematic repetition in sophomore, junior, and senior years of the facts learned in freshman year. Just as a court's verdict of acquittal renders a defendant immune to further prosecution on the same count, so a passing mark in the June examination renders a pupil immune to further interrogation on the same subject-matter. The perfect religion textbook, therefore, will contain at strategic points lists of facts previously learned—facts which are not presented as if they were new things to be learned for the first time, but which are presented as part of that limited body of essential information which every educated Catholic should have and which the school is determined to see that its own pupils have. No one who knows education and the psychology of childhood would hesitate to affirm that, if the eight grades of elementary school and the four years of high school were organized on this basis, even average children would efficiently—and gladly—learn for permanent retention as many as two or three thousand facts, and possibly far more.

*Rule 6.* The facts presented should include, in addition to facts to be memorized, many facts, truths, or considerations designed to develop ideals, attitudes, and appreciations. This is perhaps the greatest of all challenges to the writer of a religion textbook. He wishes to develop in pupils love of the Eucharist, confidence in the motherly protection of Mary, a desire to be of service and to spread the Gospel everywhere. If he presents his material in the form of lessons, of facts to be learned, he spoils things for the pupil; and if he presents it in the form of inspiring material to be read but not studied, he

spoils things for the teacher. There are ways and means of escaping the difficulty, but we do not have time to consider them here.

*Rule 7.* Finally, all the facts taught should be so far as possible socialized. They should be chosen because they have a relationship to group life—to group life as it is lived today in these United States of ours—and they should be presented with an awareness of their possible applications to that group life.

### *Suggestions Regarding Subject-Matter*

These seven rules, even the first, apply to other subjects as well as to religion. Let us now say a word about subject-matter with more special reference to the religion textbook.

First, the religion textbook should as far as possible be organized around the divine, the lovable, and the love-inspiring personality of Our Saviour. It should present His truth (a) as He Himself presented it, or would present it, (b) in His own words as far as can be, and (c) in such a way that the pupil comes more and more to see and feel Christ living and working today in and through His Church and in every child of God in all the nations of the earth.

Second, if this is done, there will be special emphasis on the doctrine of the Mystical Body, upon which the entire law of Christian charity rests and upon a comprehension of which, according to the words of Our Lord Himself, our ultimate fitness for heaven depends.

Third, there will be even greater emphasis on the sacramental life and the liturgy of the Church, since these are means through which Christ accomplishes the purposes of the Incarnation and makes men sharers in the fruits of the Redemption.

Fourth, the whole selection and presentation of material will be such as to contribute to mental health. Educational and psychological research have confirmed what our observation of Catholics has led us to accept as true: that there is among them far too much negativism, unenlightened con-

servatism, and lack of aggressiveness. He who said, "I have come to cast fire upon the earth, and what will I but that it be kindled?" (Luke, xii. 49), did nothing in His own work and teaching to turn men into turtles ready at any threatening sign to pull their heads within their shells. Rather He sought to make them bold as lions. He who said, "Do not let your heart be troubled, or be afraid" (John, xiv. 27), would do nothing today, were He teaching upon earth, to add a single soul to the thousands who now haunt our confessionals plagued by silly doubts and scruples which they never overcome. We cannot, certainly, blame every case of mental instability upon the textbook, the teacher, and the school; yet, it is simpler and easier to issue warnings against false steps than it is to illustrate the right one, simpler and easier to speak of the fires of hell than to describe the inaccessible light of heaven, far simpler and easier to appeal to fear than it is to appeal to love. The perfect religion textbook will not neglect the appeal to fear. How could it do so, when the Master Himself so often appealed to it? But it will keep fear in its proper place; and it will strive to the best of its ability to avoid begetting any more Catholics who, by cautiously retreating all their lives from every mistake or blunder or danger, finally fall backwards off the ledge of the world and to their surprise find themselves in heaven.

So much for the selection of subject-matter. Now let us say just a word about its organization.

### *Organization of Subject-Matter*

If a teacher would be in style today, he must condemn the formal and defend the informal, reject the conventional and embrace the new, hate the conservative and love the progressive. So, likewise, he must oppose the logical organization of subject-matter and give his support to the psychological.

There is still place for the logical organization of subject-matter; and it might also be observed that one cannot become psychological merely by ceasing to be logical. Nevertheless,

it is my own feeling that the logical organization of a religion textbook is not the better one. If, for example, we teach everything pertaining to the Sacraments in one book or in one section of a book, we have first of all presented it more in the guise of subject-matter to be learned than in the guise of material significant to the life problems and the life purposes of pupils. Furthermore, we have made it difficult or impossible for ourselves to present material at a time when pupils are best prepared to respond to it; for example, since we have determined to present all the Sacraments together, we either discuss Matrimony in sophomore year, when pupils are not ready for it, or postpone the Eucharist to senior year, when pupils could have responded to the subject equally well in freshman year and by so responding have acquired habits and attitudes affecting so many more years of their lives.

I believe, then, in the psychological organization of material in the religion textbook, and hence I might teach Baptism in freshman year, in connection with the concept that God has taken us into His family and given us a job to do; and Confirmation in junior year before we begin to discuss types of service for the Church, the nation, and the world; and Extreme Unction at the end of senior year, when we endeavor to describe heaven as the glorious reward of a life spent in the service of God.

These are, it seems to me, the more important things to be included in any blueprint for a religion textbook. There are some other things to which, in the space at my disposal, I can do no more than refer in short, single sentences.

The religion textbook will be written in language that young persons can understand and in language that has interest and appeal.

The religion textbook will contain within itself a great abundance of pupil activities: of questions and exercises designed to develop or to test comprehension, of points for discussion, of suggestions for things to be done.

The religion textbook will be beautifully printed and beautifully illustrated.

The religion textbook will have, either within itself or available as supplementary material, numerous objective tests and attitude scales, and the tests will go beyond what is accomplished through any existing religion test by measuring comprehension as well as memory.

The religion textbook will also have, as supplementary material, a series of large charts intended to summarize essential facts, to facilitate review, and to clarify difficult concepts.

The religion textbook will have what is now considered essential to any good textbook: a large, practical, and genuinely helpful teacher's manual.

The religion textbook, finally, will have as supplementary material a large book of readings, one or more copies of which in a classroom will make it possible for pupils to report on various questions as suggested in the pupil activities in the textbook itself.

If the writer of a religion textbook follows faithfully all the specifications in this blueprint, he will have produced a good book. He will not, however, have done what the world wishes him to do: he will not have written a book so convincingly true and so irresistibly appealing that every boy and every girl who uses it becomes forthwith a saint. No textbook, no teacher, and no school can eradicate all passion and all selfishness from the human heart, nor undo the evil done by home and neighborhood, nor erect a solid structure upon sand, nor either force or cajole man's imperial will into doing what it does not wish to do. But if we cannot make the world perfect, we can at least make it better. Our present textbooks are good—many of them very good indeed. Our entire experience in education convinces us that better textbooks are always possible, and that by developing better textbooks we can help develop better schools.

# Apologetics: A Cultural Periscope

By SISTER M. JUANITA, S.S.J., A.M.

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The peculiar professional myopia that pervades all strictly secular education seems typified by a recent article<sup>1</sup> published in an educational magazine, urging public high schools to introduce a four-year course in geography as a panacea for existing social disorders. Under the caption "We Must Enlarge Our Vision," the author presents this strange paradox: "This new era into which we are all entering calls for a thorough study, a complete 'ecological concept' of one's world." The article ends with a culturally shortsighted appeal:

"Here is the task and it falls directly into the lap of our schools: across the two oceans and south of us lies an immense world containing a terrific number of perplexing problems among its multiple nationalities that must be sensibly solved before this old world of ours will ever enjoy lasting peace and good-will toward man; a fundamental and thorough knowledge of this world and its peoples must logically come through courses in geography taught in public schools, so that *all* Americans become imbued with the desire to unite with *all* the world in making this globe a better place to live in. . . ."

Although we all realize the value of a detailed study of the world and the biological or physiological reactions to environment, we question the wisdom of cataloging a life-situation within the necessarily restricted scope of geographical or "ecological" concepts, in terms materialistic. A truly long-ranged and rational view of the world and its beings includes the discovery of an other-world perspective, unrestricted in scope and applicability—an applicability which true education cannot afford to overlook. The most fundamental problem in education today, according to Michael Tierney, is "to close the wide breach between education and culture, and to

<sup>1</sup> Allan Pitkamen, "Let's Know Our World," in *The School Executive* (December, 1943), p. 45.



give back to both of them that religious spirit without which they can have no lasting life."<sup>2</sup> Our Catholic educational ideal neither destroys nor denies natural human values, but brings them into "living relation with spiritual truth and spiritual reality,"<sup>3</sup> surveying the universe in terms of the spiritual.

### *The Present Breach between Education and Culture*

Catholic teachers, then, in a strategic position especially at the present time, attempt to close that breach between education and culture by training youth in our Catholic high schools and presenting them with strong spiritual arms against the open fire as well as the hidden mines of materialism, with its potential snares for these young people. We remain mindful of Pope Pius XI's warning against those who pretend to draw educational principles out of human nature's unaided powers: "... such easily fall into error, because, instead of fixing their gaze on God, first principle and last end of the whole universe, they fall back upon themselves, becoming attached exclusively to passing things of earth."<sup>4</sup> Every subject in our high schools affords opportunities for skillful handling of our vantage point; the religion class holds the crucial lines of integration for our defense and counter attack.

Why apologetics? Encyclopedic study, without interpretation in the light of truth, produces only a mirage in which the true dimensions of this world and all creatures are grotesquely discerned. Therefore, a study of apologetics is planned for our senior course in high school religion, to assure the proper perspective in our students' view of the universe, its beings, and their activities. This periscope offers no startling metamorphosis in their world-view, but it does promise these pupils a deep and solid security in the realization of a strengthened faith, a keener appreciation of the vastness of true Christian knowledge and culture, and a stimulation in the eager explanation and defense of Catholicity. Since secularized culture is a

<sup>2</sup> "Culture and Education," in *Studies* (Dublin), XXX, p. 499.

<sup>3</sup> Jacques Maritain, "Religion and Culture," in *Essays in Order* (Macmillan Co., 1931), p. 55.

<sup>4</sup> *On Christian Education of Youth* (Paulist Press, 1931), p. 38.

contradiction in terms, and "the ways by which men live and the crises of their lives are inextricably interwoven with religious beliefs and practices to form the pattern of culture,"<sup>5</sup> our basic measure in the process of education should be what a subject does for the student. Apologetics, in reorienting our Catholic high school seniors, after eleven years of moral or doctrinal study in religion classes, places them on a higher and more solid level, with broader horizon and a clearer spiritual perspective.

After intensive study of the universe with its scale of created beings, their origin, nature, destiny, order, First Cause, and the historical significance, nature, and necessity of religion, these students are led to a critical analysis of some of the "isms" and ills afflicting the modern world. They prepare a huge bulwark of defense of Catholic principles. The fact that history, literature, science, national problems all help to build that synthesis in defense of truth, brings the keen realization that religion is irrelevant to no phase of life. Just as religion constitutes for the Catholic a twenty-four-hour-a-day precision work, so it penetrates all of life viewed intelligently.

### *Cultural Values of Apologetics*

Apologetics justifiably claims deep cultural values, since the purpose of culture is to "enhance and intensify one's vision of that synthesis of truth and beauty which is the highest and deepest reality."<sup>6</sup> Rich in spiritual wealth, harboring no vague suspicion of their own religious premises, these students go equipped with potential vision to recognize new distortions of truth, and with a progressive realization of the significance and value of Christianity as the vivifying principle of all life.

Since the course in apologetics enriches the students' minds, making them more flexible in interpreting life in terms of spiritual values, it aids basically in attaining the end of all education, as stated by Maritain:<sup>7</sup>

<sup>5</sup> Christopher Dawson, "Christianity and Culture," in *Catholic Digest* (July, 1941), p. 13.

<sup>6</sup> John C. Powys, *The Meaning of Culture* (W. Norton, 1929), p. 164.

<sup>7</sup> *Education at the Crossroads* (Yale University Press, 1943), p. 10.

"It is to guide man in the evolving dynamism through which he shapes himself as a human person—armed with knowledge, strength of judgment, and moral virtues—while at the same time conveying to him the spiritual heritage of the nation and civilization in which he is involved, and preserving in this way the century-old achievements of generations."

The treasury of Catholic doctrine having suffered no depletion through centuries of achievement, apologetics, in showing the reasonableness of our Faith, aids in preserving that spiritual heritage by its very defense of culture. There can exist no goal of human life "that is not subordinated to God, who alone can be the absolutely ultimate end of human culture."<sup>8</sup> When students have become deeply penetrated with the realization of this truth which has already permeated their lives, the prelude is complete for an eager search for actual reasonable proofs to offer unbelievers and doubters that "God is man's beatitude,"<sup>9</sup> and that education or life, viewed without Him, ends necessarily in aimless confusion and unhappiness.

Before launching on this course coördinating the items of knowledge they have already mastered, the students have realized somewhat through the study of history, both profane and sacred, the fissure existing between culture and religion, between religion and life, and the origin of that fissure in sixteenth-century religious upheavals. Apologetics fulfills the purpose of Christian education in interpreting present anti-Christian trends in terms of that cleavage. So many modern "isms" are traceable directly to that focal point, even historically considered, that Christian education must feature this. Maritain recognizes:

"The education of tomorrow must also bring to an end the cleavage between religious aspiration and secular activity in man, if it is true that an integral humanism would have as one of its main features an effort of sancti-

<sup>8</sup> Robert E. Brennan, O.P., "The Thomistic Concept of Culture," in *The Thomist* (January, 1943), p. 135.

<sup>9</sup> *Summa Theologica*, I, Q. ii.

fication of profane and secular existence . . .; must bring to an end too, the cleavage between work or useful activity and the blossoming of the spiritual life and disinterested joy in knowledge and beauty."<sup>10</sup>

### *Pitfalls Confronting the Teacher of Apologetics*

Pitfalls exist for the teacher of apologetics in the very means used to attain the desired ends. The purpose of the course is not to develop talkative minds through a ceaseless comparison of opinions, nor aggressive minds through attacking essential tenets of the enemies of our Faith. The highest, most urgent human problems must be discerned and evaluated in their proper perspective. Lively interest and participation in the verbal defense stimulated in the classroom against the challenge of attacks against belief in God, laws of the Church, and fundamental truths, will be the gauge of the students' ability to meet such attacks later, in college or in the business or profession that engages them. This gigantic defense program, covering the entire universe, trains in clear, careful thinking, with the solid Christian principle that "the fashion of this world passeth away."<sup>11</sup>

The fundamental link between our faith and man's reason revealed by apologetics deserves the careful analysis of these seniors in high school. "Reason is man's most precious gift, and the pursuit of truth is his first and most fundamental duty."<sup>12</sup> Too many of their contemporaries, unreasonably considering themselves their own last end, fling a challenge to these students, who need sound cultural, historical, and social concepts as basis for their answer.

To supplement oral discussion of the three focal points attacked today (the existence of God, the divinity of Christ, and the divine institution of the Church), persuasive letters to fictitious or real non-believers or doubters of their own age, radio programs or dramatized situations with these "enemies," can form an integral part of the apologetics program. Alert

<sup>10</sup> *Education at the Crossroads*, p. 89.

<sup>11</sup> I Corinthians, vii. 31.

<sup>12</sup> Robert E. Brennan, O.P., *op. cit.*, p. 117.

students stimulated to an awareness of attitudes on the part of non-Catholic acquaintances, or trolley companions, or editors, or authors, will report assiduously to the class any error of a world that scoffs at religion and religious practices. Especially when pupils realize that the hatred of the majority is directed against our Faith because of misconceptions about religion, they become eager to explain intelligently, to clarify effectively and tactfully, unfortunate misunderstandings.

### *Dynamic Motivation of Pupils*

If the present war represents a struggle between the pagan and the Christian concept of life, why not arm our students to defend Christ's ideals and principles, with a constant awareness of the enemies' weapons? Dynamic motivation seems afforded especially at the present time by crucial challenges already met by some students whose efforts to supply for manpower shortage in various business activities in after-school hours have brought new experiences. A few requests for copies of their religion textbooks have proved stimulating to both pupils and teachers, when these requests came as the result of careful and tactful explanation of some essential truth.

The very dissatisfaction of those whose vision extends only to temporalities proves a strong stimulus to an organized defense and explanation of religious principles. Rev. Charles P. Bruehl says:

"Temporal life centered in itself is to the great majority of men an unsatisfactory and puzzling affair. It does not bear the mark of finality and leaves too much unfinished business. Everywhere there are loose threads which do not fit into an intelligible pattern. . . . To make life understandable, it must have a sequel in which its dissonances are resolved into harmony and its incongruities ironed out."<sup>13</sup>

When all education has learned that "enlarging one's vision" in a rational way results in the discovery that rational beings

<sup>13</sup> *This Way Happiness* (Bruce, Milwaukee, 1943), p. 29.

must "seek first the kingdom of God,"<sup>14</sup> then educational systems will test their own periphery and be found essentially wanting in scope. Secular education suffers from a severe contraction of horizon from which we hope for recovery. Christian education, despite all accusations to the contrary, offers the broader view.

Through apologetics, our pupils adjust their mental lenses on fundamental principles viewed in the light of eternity. Even in proving the existence of God, their observation point commands a world-view. Their powers of perception grow in proportion to their intensive observation of a created universe filled with works whose number, distances, variety, beauty, and perfection captivate the mind. The plan, order, and intricacy demand an intelligent Designer; history mirrors universal belief in Him; laws proclaim His existence which the principle of causality demands. Intervening material objects are viewed in their true proportion, just as in the multiple-lensed periscope. No material isolation discourages a student who has once viewed the correct scale of values, in the Christian sense. Apologetics discovers a complete integration in the reflection of Christian principles.

<sup>14</sup> Matthew, vi. 33.

# How Do Catholic Educators Teach Religion?

By SISTER CLARITA SERAMUR, S.C., M.A.

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The Catholic school teaches a positive religion. It gives religion a place in the regular curriculum, and allots as much time to it as it does to any of the other required branches, namely, one class hour each day of the five school days every week. Not only is religion taught as a formal subject, but it serves as a permeating influence on all other branches of knowledge. It is the basic factor in the integration of learning.

The practical application of religious principles is seen in the fields of history, science, and literature. By this integrative process desirable results are obtained for the building of better characters and consequently better citizens. If the student of history is led to see that in the American Revolution we were fighting, not to obtain anything from England, but for the preservation of those God-given rights commonly known as the Natural Rights of man; if the student of science reasons scientific discoveries and advancements from Nature itself, which means God; and if the student of literature can see the development of beautiful characters from virtuous living, instead of the glorification of crime so manifest in the popular magazines, radio skits, and movies of today, can we not see the influence of religion in our teaching?

This emphasis on the teaching of a positive religion does not in any way hinder the development of knowledge in the secular branches of learning; rather, it furthers such development, for it teaches children to live and work according to principle. Experience has shown that religion alone can give the necessary motivation for the development of worthy characters. We cannot expect youth to appreciate virtuous living unless they be educated to an appreciation of the intellectual and moral virtues; and they cannot arrive at this appreciation of the intellectual and moral virtues except



through a knowledge of the religious principles upon which the moral virtues are built. The approach is both psychological and narrative. Pupils are taught that worthy motives will not go unrewarded even in this life, and that true joy and peace are the inseparable companions of a good conscience. Mere mental discipline may be laudable in other subjects, but in the teaching of religion it is only a step toward disciplining the will. The aim and method of religious instruction is to terminate in action. We learn only as much as we do; therefore, *religion is a life to be lived, not merely a creed to be learned.*

### *Inculcating Habits as well as Views*

Catholic educators teach according to the Thomistic principle, which, in all branches of knowledge, gives a correct understanding of the last end and, simultaneously with integral knowledge, inculcates the habits of doing all things with a view to that end. In Catholic schools there is not only the theoretical teaching of religion, but the practical application of its principles. The actions and habits of children are observed, and the necessary guidance and direction for their conduct is given. In this way proper habits of conduct are formed from the golden age of psychology until early manhood. If the proper conduct-pattern is formed and exercised for twelve to sixteen years, will it be likely to change after the student is "on his own"?

The highest aim of the teacher of religion is to teach his students to know God, to love Him, and to serve Him; to live a life in accordance with the life of Christ, the Divine Exemplar. This engendering of love and respect for God will result in the respect for all legitimately constituted authority (which comes from God) in the home, the school, and in the nation. Catholic education helps students coalesce in the development of civic morality. It teaches that God belongs in business, in government, in society. Three fundamental civic duties are incumbent on every student: to lead the life of an upright citizen; to exercise his voting privilege as an honest, enlightened citizen; to exert his influence for the

right by watchfulness over the government and the officials whom his vote empowers to rule the land.

### *Integration of Religious and Civic Formation*

But the cause of American citizenship cannot be adequately espoused by merely permeating students with the knowledge and practice of one's faith; citizenship-formation requires a well-advised integration of religious and social-civic education with emphasis on the obligation of active citizenship. The ideal set by Catholic educators is the man with character compounded of the theological virtues and the moral virtues of honesty, uprightness, courage, industry, sobriety, charity, mutual helpfulness, and public-spirited service. The aim of the Catholic educator is to form enlightened citizens who will have the courage of their convictions. Students are given formation such that their virtue, moral, intellectual, and social, is brought to maturity.

Catholic educators, by teaching a positive religion, sow in the minds and hearts of their students seeds of Christian life which will later blossom forth into lives of virtue and holiness. The fixed principles of religion possess remarkable adaptability for education to political situations and civic problems, and for stabilizing what might otherwise be an emotional patriotism and a superficial citizenship. Students are helped to become patriotic, law-abiding citizens, regal persons in their own right, who, guided and influenced by a sense of God's sovereignty, are the conscious authors of their own actions. Students are made to realize that rights and privileges are bestowed individually by their Creator, not collectively by the government. Catholic schools are not *child-centered schools*, but *Christ-centered schools*, where children learn leadership through obedience, independence through self-control, initiative through discipline, and freedom through self-restraint.

### *Bible Study Furnishes both Light and Power*

Experience has shown that *the best way to teach religion is through the medium of the Bible*. While the Catechism is an ex-

cellent summary of Catholic doctrine, it is abstract. The mere abstract statement of any principle means little without the appreciation emanating from seeing the reasonableness of such statements. Religion means man's relationship to God, and unless one is led to know the Divine Personality he cannot practice his religion with the proper sense of appreciation. We cannot love one whom we do not know; therefore, children must learn to know God before they can love and serve Him.

We do not expect young children to grasp the Scholastic arguments which are brought forward in proof of the Divinity of Christ, but if the sacred Personality of Christ as described in the Gospel stories is presented to children, they will learn to know Christ and to love Him. Both the Old and the New Testament of the Bible furnish excellent material for the building of Christian character. The Old Testament stories of creation and of God's giving the Ten Commandments, and the New Testament stories of incidents in Christ's life showing His kindness, sympathy, patience, etc., cannot but produce an impression on the children that He is the ideal for them to follow in their own lives.

Frequently, the teaching of religion is too theoretical, and educators rely on the false dictum that knowledge is power. Theoretic knowledge is not power; it is light. It shows us what is to be done in and what direction given to our lives, but something more is required as an impelling force to drive us forward towards our goal, and that impelling force is love—love for God, love for the Divine Personality of Jesus Christ. Catholic educators consider it a conscientious duty to provide the fullest religious instruction, discipline, and motivation for American youth; for they feel it an obligation to train their children to have a sense of responsibility to themselves, to their country, to their God.

# Bede, Saint and Scholar

By HUGH GRAHAM, PH. D.

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The passing of twelve centuries since the death of Bede has not dimmed men's interest in this great Benedictine monk. His life, times, and writings still remain fruitful sources of instruction, consolation, and inspiration for us who live in a more complex, more sophisticated, and withal a very much bewildered age. Bede's age, however, had the unique distinction of witnessing the first flowering of Christian culture among the Angles of his native Northumbria. His own spiritual and intellectual progress serves as a concrete example of the formative and vitalizing effects of Christian influence. As for his writings, it may well be claimed that they furnish the master-key to an understanding of many social, political, educational, and religious developments of the English people prior to the Danish invasions.

Since his own day Bede has been referred to as "The Venerable," a title evidently intended to emphasize his holiness and learning—as other epithets such as *sanctus*, *sacerdos*, and *doctor eximius* would suggest. Saint and scholar, profoundly devout and eminently learned, he undoubtedly was. St. Boniface, his fellow-countryman, likened his death to the extinguishing of a brilliantly burning light; and Dante, who was familiar with his writings, placed him with St. Isidore of Seville among the theologians in Paradise. Modern admirers have been scarcely less cordial. Helen Waddell describes him as "the most general scholar of his age." English authors call him "The Father of English History." An enthusiastic German historian has even gone so far as to proclaim him "The Father of Medieval Europe."

## *Life of St. Bede*

From the fragmentary data available, scholars infer that Bede was born about 672 not far from the dual monastery of

St. Peter and St. Paul where he spent most of his life. The Saint's own modest biography, appended to his "Ecclesiastical History," is quoted here in full, since it epitomizes our knowledge of his life:

"Thus much concerning the ecclesiastical history of Britain and especially of the English race, so far as I could gather it either from ancient documents, or from the tradition of our ancestors, or from my own knowledge, I, Bæda, a servant of Christ and a priest of the monastery of the blessed Apostles St. Peter and St. Paul, which is at Wearmouth and at Jarrow, have, with God's help, composed. I was born in the territory of the said monastery, and at the age of seven I was, by the care of my relations, given to the most reverend Abbot Benedict, and afterwards to Ceolfrid, to be educated. From that time I spent the whole of my life within that monastery, devoting all my energy to the study of the Scriptures; and amid the observance of monastic discipline and the daily charge of singing in the church, it was ever my delight to learn, to teach, and to write. In my nineteenth year I was admitted to the diaconate, in my thirtieth year to the priesthood, both at the hands of the most reverend Bishop John, and at the bidding of Abbot Ceolfrid. From the time of my admission to the priesthood to my [present] fifty-ninth year, I have endeavored, for my own use and that of my brethren, to make notes upon the Holy Scripture, either out of the works of the venerable Fathers, or in conformity with their meaning and interpretation."

### *Bede's Ecclesiastical History*

Prayer and study, teaching and writing, were the daily routine of this great scholar's cloistered life. It is said that there is scarcely one of the Church Fathers of whom so little is known, nor one whose personal characteristics come out so clearly in his writings. To know Bede more intimately, then, we must turn to his writings. These fall into three classes: historical, scientific, and theological. The complete works in Giles' English edition make up twelve volumes. His best known work is "The Ecclesiastical History of the English People," which in Charles Plummer's scholarly edition is in

two volumes. The sources used by Bede were, as he informs us, ancient documents, current traditions, and his own personal knowledge. He frequently cites his authorities, and when he gives a story on hearsay he does not hesitate to say so. In his other historical writings, "The Lives of the Abbots," and "The Life of St. Cuthbert," he seldom cites authorities as the events he relates were within his own knowledge. "The History" was apparently completed in 731, about four or five years before his death which occurred in 735. His activity as a writer extended over a period of about forty years.

To judge Bede's work as an historian by modern critical—sometimes hypercritical—standards would manifestly be unfair; yet, his good sense and good faith are admitted by all. "As an historian," writes E. M. Watson, "Bede deserves the highest praise for the choice he made of his materials. Alone among the historians of his age, he had the statesmanship to know what was of permanent importance and the skill to record it clearly and fully." Indeed, it is generally conceded that he was in advance of his age for his scholarly treatment of his subject, his lack of prejudice, and his citation of authorities. His work was considered a model of historical writing for its learning, breadth of outlook, and chronological accuracy. As a primary source for early English history it is indispensable.

### *Other Writings of St. Bede*

Bede's scientific works comprise treatises on grammar, on natural phenomena, and on chronology. The volumes on grammar and other minor works were compiled for his pupils and were used as textbooks for centuries in medieval grammar schools. The work on natural phenomena was compiled from a similar book by Isidore and from Pliny's "Natural History." Of greater importance, however, were his treatises on chronology, especially the larger *De Temporum Ratione* to which he added a chronicle of "the six ages of the world" from the Creation until A.D. 729. In this work Bede adopted the mode of reckoning years from the Incarnation (*Anno Domini*) in

addition to the year of the world (*Anno Mundi*). In this connection Bede has the distinction of being the first chronicler to introduce the Christian or Dionysian Era—as it is named from Dionysius Exiguus, its originator. Carried to the Continent by St. Boniface and his companions, this book was responsible for introducing the system of dating events from the year of grace. In this respect it is worth noting that Bede anticipated Papal documents, which did not use it until the eleventh century.

While modern scholars are mainly interested in Bede's historical writings and his treatises on chronology, Bede himself attached the greatest importance to his theological works, his commentaries on the Holy Scriptures, and his homilies. His contribution here lies not so much in original ideas as in the fact that he digested and made accessible in a simpler and more intelligible form the learning and doctrine of the Fathers. His contemporaries and later generations were grateful for this service. He drew his materials largely from the writings of the four great Latin Fathers: St. Augustine of Hippo, St. Jerome, St. Ambrose, and St. Gregory the Great. His theological knowledge is extensive. He was certainly not a *homo unius libri*. He consulted apparently eighty different authors and one hundred forty different works. He had a Greek copy of the Acts of the Apostles as well as a Greek version of the Old and New Testament. In Latin he had St. Jerome's Vulgate and the *Vetus Latina* versions of the Scriptures. There is no reason to believe that Bede confined himself to the books in the library of the monastery of Jarrow and Wearmouth; nor need we take literally his statement that he never left the twin monasteries; for his own writings furnish evidence that he visited the monasteries of Lindisfarne and York. Unfortunately, however, we have few details as to how he spent his time at these famous abodes of sanctity and learning.

Plummer is convinced that Bede knew Greek, and points out instances of his making use of this knowledge in his commentaries on the Scripture. The case for his alleged knowledge of Hebrew, however, appears insecurely founded.



### *Scholarship of St. Bede*

Bede knew Latin well and used it with ease and effect. His style is simple and clear. He is never at a loss for the right word, and to his credit be it told that he studiously avoided the pompous Latin style of Aldhelm, his compatriot and older contemporary. In addition to the writers already enumerated, he cited Josephus and Eusebius. He knew Virgil well, as did many other Christian medieval scholars, and he quotes him frequently. Ovid he cites occasionally; Horace only once or twice; but it is pointed that in some instances quotations from these and other pagan writers might have been taken from grammars and secondary authorities of a like character. On the whole Bede, like John Colet, is not very favorable to the use of pagan classical literature by Christians. While he does not absolutely forbid it, he advises caution, since pagan authors are the spiritual progenitors of later heretics. Bede did, however, love his native English tongue, and it is recorded that he enjoyed reading poetry and singing religious songs in the vernacular.

Bede's influence as a teacher should not pass unnoticed, especially as that influence extended far beyond the confines of his monastery and even of his native land. He tells us that teaching was one of the activities in which he took delight. He certainly had many of the qualities of a successful teacher. Even his writings show his educational interests. One of his pupils, Egbert, became Archbishop of York and founded a great monastic school in that metropolis. Egbert in turn had also a very distinguished pupil who was none other than Alcuin, a leading light of the Carolingian Revival. Before leaving York, Alcuin had been librarian, and in one of his poems he enumerated the volumes in the great monastic library. This list is important as showing how well equipped that library was. It is the oldest extant catalogue of an English library.

### *A Unique Blend of Roman and Celtic Influences*

In 1935 the twelfth centenary of Bede's death was solemnly celebrated in England, and very appropriately a memorial

volume of essays was published by leading scholars, many of whom unfortunately could not claim communion with Rome, a privilege which Bede himself so dearly prized and so warmly defended. Yet, the introduction written by the Protestant Bishop of Durham strikes the correct note when he declares that, "the more closely Bede's career is studied, the more amazing it appears. In him two streams of spiritual influence seemed to meet and blend—the evangelistic passion of the Celtic missionaries and the disciplined devotion of the Benedictine monks. . . . He stood at the point of a new departure—a Benedictine monk in the yet living tradition of Celtic piety, an English student in the rich treasury of Celtic learning, a disciple of Rome inspired by the intellectual passion of Ireland." To do full justice to the hard facts of history all we have to do is to write "Irish" for "Celtic" in the passage quoted. As a matter of fact, no Celtic people except the Irish have any missionary record worth noting. Green, realizing this when writing of the conversion of the English to Christianity, once declared: "Rome planted, Ireland watered, and the Britons—did nothing." Few epigrams have contained a higher percentage of truth. To sustain this thesis Bede's writings furnish abundant data. He refers to the large numbers of the English that went for study and edification to the Irish monasteries; he enumerates the names of several Irish missionaries who labored among the Angles and Saxons in Northumbria, Mercia, and districts north of the Thames. No doubt, there were numerous others who must remain anonymous. There is, however, an important source of silent testimony that cannot be controverted. I refer to the style of writing used by the Irish monks and taught to their English pupils. Most of the extant English MSS. of this period are not in the Roman hand of the Canterbury scriptorium, but in the Irish style of the scriptorium of Lindisfarne, which the English used for generations until it became accepted as the national script. The artistic illumination of MSS. also shows the Irish influence. One of the most beautiful illuminated books in the world is the *Lindisfarne Gospels*, which is in the Irish style and

has no rival for premier honors except the marvellous Irish *Book of Kells*. It has sometimes been claimed that the *Lindisfarne Gospels* was also of Irish origin, but it is now known to be a completely English product. The English proved to be apt pupils and reflect credit on their Irish teachers. This work was written about 700 by Eadfrid, who is identified as Bishop of Lindisfarne (698–721). The illumination was done by his successor in office, Ethelwold (724–740), who enclosed it in a jewelled case.

From what has been written, it is clear that Bede could not have escaped Irish influence in any monastery in Northumbria. He mentions by name only one of his teachers, a certain Trumhere who taught him theology. Trumhere studied under St. Chad, who was educated in an Irish foundation. No doubt others of his teachers had a similar upbringing. The men, however, who exercised most influence on Bede were, no doubt, the Abbots Benedict Biscop and Ceolfrid. They may be said to represent Roman rather than Irish influence. Benedict was a truly remarkable man, and did much for the monastery of St. Peter and St. Paul at Jarrow and Wearmouth which he founded shortly after Bede's birth. Benedict became a monk at Lerins, the famous Benedictine island monastery in the Mediterranean. Here he was thoroughly initiated into the Benedictine monastic discipline. He made six visits to Rome and brought back many books for the library of the twin monasteries. He likewise brought masons and glass-makers from Gaul to improve the building of churches and monasteries. From Rome he brought pictures and relics. Another important service he rendered to religion was the introduction of the Gregorian chant. This he accomplished by bringing John the arch-chantor of St. Peter's at Rome to teach the method in his monastery at Wearmouth, whence the knowledge spread to other parts of Northumbria.

The world has vastly changed since Bede's day. The rural beauty of the monastic lands is now disfigured by the smoke of countless factories. The monastic silence has given place to sounds of industry. Progress there has been largely material

progress; but as Plummer reminds us "we have not amid all our discoveries invented as yet anything better than the Christian life which Bede lived and the Christian death which he died."

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### New Jersey Fights Delinquency

"'Delinquency,' says Newark's Public Safety Director John B. Keenan, 'is rapidly ravaging the flower of our youth in every community of the land and promises to be the first and worst war casualty.'

"Keenan, a dynamic, fire-brand personality, was reared in poverty but is highly grounded in a fundamentally religious environment which makes him an exponent of morals and spiritual values with the home and the church as the power-houses for these safeguards to social order. . . . Keenan called all the leaders of all the agencies to his office and laid the facts upon the table. His first problem was to keep the kids from taverns and annihilate the violators of this rule from legitimate enterprise. His second attack was a curfew to take the children off the streets by ten o'clock, and do it in such a way that they would become friends of women police officers into whose hands he placed the responsibility for this unique experiment which proved so successful in Newark that LaGuardia, of New York, has copied it identically. . . . Keenan has coöperated with the F.B.I., the State Police, the educational authorities, the leaders of social service and all other fundamental leadership that makes his program the foremost in the nation" (from "Decency vs. Delinquency" in *National Public Affairs*, April, 1944).

## Book Reviews

*The Leonard Feeney Omnibus.* By Rev. Leonard Feeney, S.J. (Sheed and Ward, New York City; pages 416, price, \$3.00).—*In Towns and Little Towns.* By the same Author (American Press, New York City).

Father Leonard Feeney has a considerable following as an essayist and poet who like his writings because they are thoroughly Catholic. This group will be pleased to have "The Leonard Feeney Omnibus." In this book of selections made by Father Feeney himself they will find, in addition to new essays and poems, stories and essays originally published in "Fish on Friday," "You'd Better Come Quietly," and "Survival Till Seventeen," besides his selections of poems from "Song for a Listener," "Boundaries," "Riddle and Reverie," "In Towns and Little Towns," and "The Ark and the Alphabet."

In a brief introduction, Father Feeney explains that he chose the essays, sketches, and poems making up this omnibus on the simple basis that they are what he feels is his best. The volume thus has the merit of containing not only much of what every Feeney admirer will look for, but by implication the author's estimate of his writings.

"In Towns and Little Towns" is a reprint of a book of poems Father Feeney originally published under that title in 1927. They are now out of print, and lovers of his verse will accordingly be pleased to find them reprinted here. To the original group of poems, however, the author has added a number published in *America*, the *Commonweal*, *Harper's Magazine*, the *Messenger of the Sacred Heart*, *Queen's Work*, and *Thought*.

Father Feeney humorously explains that in this book his admirers can have him as they like him. He says: "Any of my readers (and there seem to be not a few) who like me better as a young poet than as a middle-aged one, are welcome to me either way." Among those in this volume that might well be singled out for special comment is "The Altar Boy":

His cheeks grow red, from the candle heat,  
As the carpet under his noiseless feet.  
And no two stars could be half so bright  
As his deep brown eyes in the candle-light.  
An angel he seems with his surplice wings,  
Who knows when God is to come,—and rings.  
And the clouds from the censer swinging there,  
A fragrance leave in his golden hair.  
It fills us all with a wondrous dread,  
His nearness unto the Holy Bread.

Now I wonder what path in life he'll plan:  
 A doctor—a lawyer—a merchantman?  
 God keep him always there we pray,  
 Treading the altar's plush highway.

VIRGIL R. STALLBAUMER, O.S.B., Ph.D.

*Concise Catholic Dictionary.* Compiled by Robert C. Broderick, M.A. (Bruce Publishing Co., Milwaukee, Wis.; \$2.00, pages 195).

This ecclesiastical dictionary, priced reasonably, will be welcome to all teachers in Catholic high schools and colleges. The volume presents definitions of 1900 words used in church language. Clear type and good illustrations contribute much to the pleasing format. A clear understanding of many technical terms is necessary for the student of religion on an advanced level. Many of these terms are defined clearly and accurately, and the student will be thus relieved of the tedium of consulting a larger reference work. The definitions are, for the most part, concise but accurate; they give teacher or student all that is necessary for an understanding of ecclesiastical terms as used in the high school or college religion class.

Careful examination reveals that some of the definitions are theologically inaccurate; some others sacrifice accuracy for brevity. The devotee of the Liturgy will object to the somewhat superficial treatment of the term *Mass*, but the student will find adequate treatment of the Sacrifice of the New Law in his religion textbook.

The average Catholic layman, as well as the student of an advanced religion course, has in this volume very satisfactory explanations of terms whose exact meaning is commonly unknown to the general reader.

PAUL E. CAMPBELL, M.A., LITT.D.

*Once in Cornwall.* By S. M. C. (Longmans, Green & Co., New York City; \$2.00, pages 175).

This is an interesting collection of medieval legends of Cornwall having to do with "Saints and Dragons." The book achieves unity through the device of Brother Peter's wanderings throughout the land in search of these tales, a mission undertaken by order of his Prior and novice master, both of whom find his realistic attitude toward such stories, among other things, to be disturbing to the community and unfitting in one who aspires to the life of a Friar Preacher. They decide that a year's "exile" spent in travelling and collecting legends from the people will not only relieve the community of his disturbing presence, but will also help him to grow in knowledge and understanding.

There is disappointment in the similarity of the tales for one who is looking for thrilling accounts of the miracles imputed to the several Saints

mentioned, for unfortunately their talents appear to have been curiously the same and their supernatural gifts to have found expression in the same ways of striking water from the rocks or sailing across seas in ordinarily sinkable craft. Despite this, monotony is avoided by having the stories told by a variety of people in a variety of styles, with a fine injection of subtle humor.

Interest is sustained through curiosity as to how Peter, the skeptic, can come to accept the truth of these stories. The change in his attitude comes about slowly, and is wholly credible. His final summation of the value of the legends and his exposition of what is truth is a thing to remember. The style is modern, but with a definitely medieval "flavor," and the book as a whole makes delightfully diverting reading. M. G. F.

*Angel of the Andes.* By Mary Fabian Windeatt (Saint Anthony Guild Press, Paterson, N. J.; \$1.50, pages 133).

This is the appealing story of the simple, beautiful life of the first Saint of the Americas, St. Rose of Lima. There is warm human interest in the picture of the everyday home life of the little girl who achieved sainthood in the world through prayer and sacrifice while performing her daily tasks. It is written in an intimate style well designed to appeal to modern children, and inspire love and devotion to a great Saint. M. G. F.

*Modern Youth and Chastity.* By the Reverend Gerald Kelly, S.J. (The Queen's Work, St. Louis, Mo.; 50 cents, pages 105).

Educators everywhere will welcome the positive treatment of chastity and its allies as splendidly handled in this work. Father Gerald Kelly, S.J., professor of Moral Theology at Saint Mary's College, Kansas, in collaboration with the Jesuit Fathers Whitford and Fulkerson, has achieved much success in this thorough and practical discussion of the Catholic moral teaching on chastity. The treatment of chastity is practical and specific, and is aimed at serving young men and women of college age.

Thirteen chapters in this handbook explore and define the moral problems met by modern youth in their pursuit of the good. The first chapters effect an analysis of the psychology of sex attraction generally, personally, and physically. Of practical value is the chapter determining the choice of a marriage partner; the emotional, social, spiritual, intellectual, and ethical aspects of fitness for marriage are all treated to the permanent advantage of those who are contemplating Matrimony. The section dealing with the divine plan of reproduction is tactfully and completely handled. The moral questions confronting youth in relation to Christian chastity are given some detailed space in the book.



The problem of purity has too often been viewed from a negative stand. It is refreshing to find emphasized the forceful arguments for a positive and glorious purity allied with the grace of God. Father Kelly's thesis is that chastity is not repression, but the expression of the noble, the human and the Christlike in us. The author has not lost sight of the need for an intellectual appreciation of chastity on the part of young people entering college.

The author's style is clear and concise and of easy adaptation to younger groups. The guide of youth will find "Modern Youth and Chastity" a ready and practical handbook towards definite solution of the varied problems of chastity which confront the modern and muddled mentality.

EDWARD G. JOYCE

## Our Review Table

*James Laynez, Jesuit*, by Joseph H. Fichter, S.J. A biography of the second General of the Society of Jesus, a profound scholar and prodigious worker in the vineyard of the Lord, best known as one of the officially appointed theologians of the Pope at the Council of Trent (Herder, 1944; pages 263, with Appendixes and Index; price \$3.00).

*Origen, His Life at Alexandria*, by René Cadiou, translated by John A. Southwell. The story of a scholar whose influence on Christian thought is comparable only with that of St. Augustine or of St. Thomas Aquinas. Though certain opinions of his were formally condemned, Origen dedicated all the vigor of his genius to the service of his Church (Herder, 1944; pages 330, and Index; price \$3.25).

*St. Dominic and His Work*, by Pierre Mandonnet, O.P. (with notes and critical studies by Marie-Humbert Vicaire, O.P., and Reginald Ladner, O.P.), translated by Sister Mary Benedicta Larkin, O.P. This posthumous volume is a unique biographical creation as well as a monumental historical survey. It is a *summa* of Dominican beginnings (Herder, 1944; pages 459, with Bibliography and Index; price \$5.00).

*St. Theodore of Canterbury*, by William Reany, D.D. Dr. Reany gives us the first complete work on the great organizer of the Church in England, a Benedictine monk, who became Archbishop of Canterbury in the year 668. He draws much from the writings of the Venerable Bede, who was eighteen years of age at the death of St. Theodore (Herder, 1944; pages 199, with Bibliography and Index; price \$2.00).

*An Apostle of Youth*, by Reverend Joseph P. Riley, C.P.S., Ph.D., with a Preface by Most Reverend Richard J. Cushing, D.D., Litt.D. The story of a young assistant in a city parish, who gave his life to the neg-

lected children of the neighborhood. The author professes to give us only a personal portrait, not an official life, of the Venerable Gaspar Bertoni, the founder of the Stigmatine Fathers (The Stigmatine Fathers, Wellesley, Mass., 1944; pages 112, appropriately illustrated; price \$1.50).

*A Course of Study in Religion*, Grades I-VIII, IX-XII, a revision of the outlines and the course of study in religion prescribed for the Catholic Schools of Baker City since 1936. The Most Reverend Joseph F. McGrath, D.D., Bishop of Baker City, presents this manual, outlining a course of study in Religion for the Catholic Schools of his diocese (Diocesan Board on Catechetics, Baker, Oregon, 1944, pages 93).

*Learn a Lingo*. A device for learning a language with pictures. The successive sets of pictures enable the learner to master the 480 basic words of French, Italian, Spanish, Portuguese. *Learn a Lingo* is an entertaining game invented by experienced specialists in the various languages (Roger Stephens, publisher, New York City; price \$1.00 per set).

*The Philosophy of St. Thomas Aquinas*, by Hans Meyer, translated by Rev. Frederic Eckhoff. A clear, orderly, and comprehensive exposition of Thomism, not a mere compendium and explanation of the philosophy elaborated by the Angelic Doctor (Herder, 1944; pages 554 and Index; price \$5.00).

*The Pastoral Care of Souls*, by Rev. Wendelin Meyer, O.F.M., and others; translated by Rev. Andrew Green, O.S.B. A synthesis on pastoral life and practice, derived from the history and the experiences of the Catholic priesthood (Herder, 1944; pages 344 and Index; price \$3.00).

*The Book of Ceremonies*, by Rev. Laurence J. O'Connell. A handy practical book of rubrics, covering most of the ceremonies that will ordinarily be held in parish church or seminary chapel. Contains a musical supplement of unusual merit (Bruce, 1943; pages 584 with Bibliography and Index; price \$4.50).

*Paul of Tarsus*, by Rt. Rev. Joseph Holzner, translated by Rev. Frederic Eckhoff. The story of the Apostle's life in the setting of his time and place. The reader is led to an intimate friendship for this great Apostle and martyr (Herder, 1944; pages 488 and Index; price \$5.00).

*An Introduction to Philosophy*, by Paul J. Glenn, Ph.D., S.T.D. An adequate review of philosophical studies; though primarily a class manual, it is of value to the general reader (Herder, 1944; pages 395 and Index; price \$3.00).

*Deaconship, Conferences on the Rite of Ordination*, by Rev. Aloysius Biskupek, S.V.D. This is a sequel to the author's previous work on Subdeaconship. A complete study of the functions of the Order and of the beauty of its symbolism (Herder, 1944; pages 251 and Index; price \$2.50).

*The Ascetical Life*, by Pascal P. Parente, S.T.D., Ph.D., J.C.B. A concise and systematic treatise on the fundamental principles of Christian asceticism, with copious quotations from the Fathers of the Church (Herder, 1944; pages 251 with Bibliography and Index; price \$2.50).

*A World to Reconstruct, Pius XII on Peace and Reconstruction*, by Guido Gonella, translated by Rev. T. Lincoln Bouscaren, S.J. The Bishops' Committee on the Pope's Peace Points presents this commentary upon the salient points expressed by the Pope in the direction of principles for peace (Bruce, 1944; pages 335, price \$3.50).

*Proceedings of the National Congress of the Confraternity of Christian Doctrine* (Philadelphia, 1941). A synthesis of articles of practical value in the current teaching of Religion. Of vital interest to every teacher of Religion (Heavy paper binding, Publications Department, C.C.D., 1944; pages 528 and Index).

*The Glorious Ten Commandments*, by Daniel A. Lord, S.J. An antidote to the loose thinking and looser conduct of the traitorous immoralist (The Queen's Work, Inc., 1944; pages 224, price \$2.00).

*Christianity and Democracy*, by Jacques Maritain, translated by Doris C. Anson. This volume indicates the direction in which we will have to proceed to achieve democracy imbued with Christianity (Scribner's, 1944; pages 98, price \$1.25).

**APPROVED TEXTBOOKS  
FOR CATHOLIC SCHOOLS**

## ABBREVIATIONS

(S) indicates supplementary use by pupils. (1-8) numbers refer to grades.

### Archdioceses and Dioceses

Baltimore	Bal.	Hartford	Hart.
Boston	Bo.	Helena	Hel.
Chicago	Chic.	Indianapolis	Ind.
Cincinnati	Cin.	Kansas City	K. C.
Denver	Den.	La Crosse	L. C.
Detroit	Det.	Lafayette	Laf.
Dubuque	Dub.	Lansing	Lan.
Los Angeles	L. A.	Leavenworth	Leav.
Louisville	L.	Lincoln	Lin.
Milwaukee	Mil.	Little Rock	L. R.
Newark	New.	Manchester	Man.
New Orleans	N. O.	Marquette	Mar.
New York	N. Y.	Mobile	Mo.
Philadelphia	Phila.	Monterey-Fresno	M. F.
Portland (Ore.)	P. (Ore.)	Nashville	Nash.
St. Paul	St. P.	Natchez	Nat.
San Antonio	San Ant.	Ogdenburg	Og.
San Francisco	San Fr.	Oklahoma City-Tulsa	Okla.
Altoona	Alt.	Omaha	Om.
Belleville	Bel.	Owensboro	Owen.
Boise	B.	Paterson	Pat.
Brooklyn	Br.	Peoria	Peo.
Buffalo	Buf.	Pittsburgh	Pitt.
Burlington	Bur.	Providence	Pro.
Charleston	Char.	Pueblo	Pueb.
Cleveland	Cleve.	Richmond	Rich.
Columbus	Col.	Rochester	Roch.
Concordia	Con.	Sacramento	Sac.
Crookston	Cr.	Saginaw	Sag.
Dallas	Dal.	St. Cloud	St. Cl.
Davenport	Dav.	San Diego	San D.
Des Moines	D. M.	Savannah-Atlanta	Sav.
Duluth	Dul.	Scranton	Scr.
El Paso	El P.	Seattle	Sea.
Erie	Erie	Spokane	Spo.
Fall River	F. R.	Springfield (Ill.)	Spfd.
Fargo	Far.	Springfield (Mass.)	Spr.
Fort Wayne	Ft. W.	Superior	Sup.
Gallup	Gall.	Syracuse	Sy.
Galveston	Gal.	Toledo	Tol.
Grand Rapids	G. R.	Trenton	Tr.
Great Falls	Gr. F.	Wheeling	Wh.
Green Bay	G. Bay	Wichita	Wich.
Harrisburg	Hbg.	Wilmington	Wil.
		Winona	Win.

*The Diocese of Pueblo uses in general the same list as Denver.*

*The Diocese of Reno uses the same list as San Francisco.*

*The Diocese of Camden uses the same list as Trenton.*

*The Diocese of Lansing uses the same list as Detroit.*

*The Diocese of Rockford uses the same list as Chicago.*

*The Diocese of Grand Island uses the same list as Grand Rapids.*

*The Diocese of Omaha uses in general the same list as Lincoln.*

*The Archdiocese of Louisville uses the same list as the Diocese of Owensboro.*

# Approved Textbooks for Catholic Elementary Schools

## ARITHMETIC

- ANDERSON, PHELPS, *Arithmetic For Everyday Life* (Silver), Phila. (5-8)
- AUTOVILLE, TRUBE, JANSEN, *Practical Mathematics* (Noble), Phila. (8)
- BADANES & BADANES, *Number Stories* (Macmillan), Br. (1-3)
- Child's Number Book (Macmillan), Phila.
- BAILEY & STEVENS, *School Days; Intermediate Arithmetic Problems* (Newson), Br. (S 5-6)
- BETZ, W., *Junior Mathematics* (Ginn), St.Cl., St.P. (7-8)
- BODLEY, GIBSON, HAYES & WATSON, *Mastery Arithmetic Series* (Heath), B., Bal., Phila., Spr., Tr. (3-8), Wil.
- Modern Practical Arithmetic (Heath), Tr. (3-8)
- BOND, REYNOLDS, SHUSTER & WEST, *Real Life Arithmetics* (Scribner's), Br. (3-8)
- The Story of Gus, A Child's First Number Book (Scribner's), Br. (1)
- Timmy Tommy Uses Numbers; A Child's Second Number Book (Scribner's), Br. (S 2)
- BOYER, CHEYNEY & WHITE, *Progress Arithmetics* (Macmillan), Char. (1-8), Phila. (8)
- BROWN & COFFMAN, *The Teaching of Arithmetic* (Row, Peterson), Tr.
- BROWN, MIRICK, GUY, ELDEREDGE & MIRICK, *Champion Arithmetics* (Row-Peterson), Dul. (3-8) El P. (5-6), L. (3-8), Owen. (3-8), Phila. (3-4), St.P. (3-8), Wich. (5-8)
- Fun With Numbers (Row-Peterson), El P. (2), L. (2), Owen. (2)
- BROWN, SHEA, STUDEBECKER & FINDLEY, *Number Stories* (Scott), El P.
- BRUECKNER, *Diagnostic and Remedial Teaching in Arithmetic* (Winston), Tr.
- BRUECKNER, ANDERSON & BANTING, *How We Use Numbers* (Winston), L.C. (1-2)
- BRUECKNER, ANDERSON, BANTING, FARNAM & WOOLSEY, *Mathematics* (Winston), Dul. (6-8)
- BRUECKNER, ANDERSON, BANTING & MERTON, *The New Curriculum Arithmetics* (Winston), Bal., Dav., D. M., Det. (3-8), Dub., Dul. (3-8), Hel. (1-8), Leav. (3-8), Phila. (5-8), St.Cl., St.P. (3-8), Wh., Wich. (3-8)
- The New Curriculum Workbooks (Winston), Erie (2-8)
- The New Triangle Arithmetics (Winston), Dul. (3-8), Gr.F., L.C. (2-8), Phila. (1-8), Scr., Wil.
- Meaning and Practice in Arithmetic (Winston), Phila. (7-8)
- BRUECKNER, GROSSNICKLE & MERTON, *Arithmetic We Use* (Winston), Phila. (3-6)
- BUSWELL, BROWNELL & JOHN, *Daily Life Arithmetic Series* (Ginn), Br. (S 1-8), Dub. (1-8), Gall. (3-8), Lin. (3-8), Mil., Om. (3-8), St.Cl., St.P. (3-8), Scr., San Fr., Sy., Tr. (3-8)
- Jolly Numbers (Ginn), Dul. (2), St. Paul (2)

- Living Arithmetic (Ginn), Br. (S 3-8), Phila. (5-8)
- Review Arithmetic (Ginn), Phila. (6-8)
- CAMPBELL, WREN, et al., *Discovering Numbers* (Heath), Br. (3)
- Exploring Numbers (Heath), Br. (6)
- Functional Numbers (Heath), Br. (8)
- Number Activities (Heath), Br. (5), Phila. (5)
- Number Experiences (Heath), Br. (4), Phila. (4)
- Number Relations (Heath), Br. (7), Phila. (7)
- Number Readiness Series (Heath), Wil.
- CHRISTIAN BROTHERS, *De La Salle Arithmetics* (Christian Bros.—La Salle Bureau), Br. (3-8), Dul. (3-8), Mo., N.Y., Phila.
- CLAPP, F. S., *Master Key Arithmetic Series* (Houghton), St.Cl., St.P. (3-8)
- CLARK & CUSHMAN, *In Number Land* (Macmillan), Cin. (1), Dul. (1-2), Mo. (1)
- Numbers at Work (Macmillan), Cin. (2), Phila.
- The Self Help Number Series (Macmillan), Cin. (1-2), El P. (1-2)
- CLARK, OTIS, HATTON & SCHORLING, *Modern School Arithmetics* (World Book), Br. (3-8), Dub., Ft.W., Gall. (3-8), N.O. (4-7), Phila. (5-8), Tr. (3-8)
- DeGROAT, FIRMAN & SMITH, *The Iroquois Arithmetic Series* (Iroquois), Bal., Bo., Br. (3-8), Dal., Dul. (4-8), Hbg., N.Y., Phila. (5-6, 8), Spr.
- DeGROAT & YOUNG, *Iroquois New Standard Arithmetic Series* (Iroquois), Bal., Br. (3-8), Dub., El P. (1-8), L.R., Phila. (3, 5-8), Scr., Tr. (3-8), Wil.
- How Many? How Much? (Iroquois), Br. (1)
- Let's Find Out (Iroquois), Br. (S 2-8)
- DUBBS, *Arithmetic Problems* (American), Phila. (7-8)
- DURELL, GILLET & DURELL, *The New Day Arithmetics* (Merrill), Bal., Bo., Br. (3-8), Dul. (3-5), Ft.W., Man. (3-8), N.Y., Phila. (5-8), Pitt. (3-8), Wil.
- EBERHARDA, SISTER M., *Methods of Arithmetic* (Heath), Tr.
- EDGERTON & CARPENTER, *New Mathematics* (Allyn), Br. (S 7-8) Phila., Tr. (7-8)
- Second Course in Mathematics (Allyn), Phila. (8)
- FINDLEY, KNIGHT & GRAY, *Curriculum Foundation Series* (Scott), Dub.
- FRANKLIN PUBLISHING CO., *Mathematics in Practice*, Phila. (7-8)
- GARNER & McCARTNEY, *Child-Life Number Books* (Lyons), Br. (1-2), Gall. (3-8), Gr.F., Tr. (1-2)
- GEORGES, ANDERSON & MORTON, *Mathematics Through Experience* (Silver), Phila. (8)
- GILLET & DURELL, *The New Trend Arithmetics* (Merrill), Br. (3-8), Erie, G.R. (3-8), Phila. (3-6), Sag., Scr., Tr. (3-8)
- GILMARTIN & RUSSELL, *Advanced Problems in Arithmetic* (Newson), Phila.
- Problems in Arithmetic (Newson), Br. (S 3-6), Tr. (3-8)
- GINN & CO., *Alpha Individual Arithmetics*, Bal., Phila. (1-8)
- GORTON, LYNCH & SEELYE, *Foundation and*

## Arithmetic (Continued)

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- Happy Times* (Ginn), Dub. (2)
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- In Town and Country* (Ginn), Dub. (4), L. (2), Owen. (2)
- On Land and Water* (Ginn), Dub. (7)
- Who Travels There* (Ginn), Dub. (8)
- AVERY, *Health and Safety Posters* (Owen), Tr. (T 1-8)
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- BIGELOW, M. A., *For Every Day*, El P. (5)
- Home and Neighborhood*, El P. (6)
- BOWMAN & BOSTON, *Living Safely* (Macmillan), Br. (S 7-8)
- BROWNELL, IRELAND, et al., *Health and Safety Series* (Rand, McNally), Br. (3-8), Buf. (S 8), Dub., Erie
- BROWNELL, WILLIAMS, et al., *The Health of Our Nations Series* (American), Br. (S 1-8)
- BUCKLEY, WHITE, ADAMS & SILVERNALE, *The Road to Safety Series* (American), Br. (S 1-6), Buf. (S 8), Tr. (1-6)
- In Storm and Sunshine* (American), Dub. (3), L., Owen.
- In Town and Country* (American), Dub. (4), L., Owen.

## Health and Safety (Continued)

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- BURKARD, CHAMBERS & MARONEY, *Health, Happiness and Success Series* (Lyons), Br. (3-8), Dub., Lin. (4-8), Om. (4-8), Phila., St.Cl. (3-6), Tr. (3-8)
- Personal and Public Health* (Lyons), N.O. (7)
- CATHOLIC STUDENTS' PRESS, PHILADELPHIA, *Health*, D.M., Sy.
- Health Education*, Bo.
- CHARTERS, SMILEY & STRANG, *Health and Growth Series* (Macmillan), Br. (1-8), Buf. (S 8), Dub., Erie (1-8), Ft.W., Ind. (3-8), K.C. (3-8), N.Y., St.Cl., Sav., Spr.
- DAVISON, A., *Health Lessons* (American), Bo.
- DORE, *Health and Happiness* (Wagner), Pitt. (7-8)
- EMERSON & BETTS, *Habits for Health* (Bobbs-Merrill), B., Leav. (5), Wich. (5)
- Living at Our Best* (Bobbs-Merrill), B., Leav. (7), Wich. (6)
- EVANS & FRY, *Safety, Your Problem and Mine* (Lyons), Br. (S 8)
- FERGUSON, *A Child's Book of the Teeth* (World), Br. (S 3-4)
- FITZGERALD, HOFFMAN & BAYSTON, *Drive and Live* (Johnson), Br. (S 7-8)
- FOWLKES, JACKSON & JACKSON, *The Healthy Life Series* (Winston), Br. (3-8), Chic., Dav., Dub., G.R. (5-8), Gr.F., Mil. (3-8), Peo. (3-8), St.Cl. (3-8)
- FRASIER, G. W., et al., *The Scientific Living Series* (Singer), G.R. (1-4)
- GREGG & ROWELL, *Health Studies* (World), Br. (7-8), Rich. (6-7)
- HIPPLER & DURFEE, *Safe Living* (Sanborn), Br. (S 5-6)
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- Forty Good Night Tales* (Doubleday), Buf. (S 4)
- GAG, W., *Millions of Cats* (Coward), Buf. (S 2)
- GALE, E., *Circus Animals* (Rand, McNally), Br. (S 3)
- Circus Babies* (Rand, McNally), Buf. (S 3)
- GARLAND, H., *Boy Life on the Prairie* (Allyn), Br. (S 7-8)
- Prairie Song and Western Story* (Allyn), Br. (S 8)
- GASTON, C. R., *Modern Lives* (Allyn), Br. (S 8)
- GATES, BAKER & PEARDON, *Good Companion Books* (Macmillan), Br. (S 1-3)
- GATES & HUBER, *'Round the Year* (Macmillan), Buf. (S 2)
- Golden Leaves* (Macmillan), Dul. (6)
- Pleasant Land* (Macmillan), Dul. (5)
- GATES, HUBER, PEARDON & AYER, *New Work-Play Series* (Macmillan), Alt. (1-3), Br. (1-6), Cleve. (1-3), Gr.F., St.Cl., Tr. (S 1-3)

## Readers (Continued)

- GEHRES, E. M., *Every Day Life Series* (Winston), Br. (1-2), St.Cl.
- GIDDINGS, VEVERKA, McTURNAN, *Studies in Reading* (Laidlaw), Br. (4-6), Tr. (4-6)
- GIFFORD & PAYNE, *Red Feather's Adventure* (Lyons), Br. (S 4)
- GORDON & LOFTUS, *Knowing the Netherlands* (American), Br. (S 4-5)
- GRADY, KLAPPER & GIFFORD, *Childhood Readers* (Scribner's), Br. (1-6), Buf. (S 2), Gr.F.
- GRAY, et al., *Before We Read* (Scott), Dub. (1-3)  
*Fun with Dick and Jane* (Scott), Dub. (1-3)  
*We Come and Go* (Scott), Dub. (1-3)  
*We Look and See* (Scott), Dub. (1-3)  
*We Work and Play* (Scott), Dub. (1-3)
- GREEN & KIRK, *With Spurs of Gold* (Little, Brown), Buf. (S 4)
- GROSSET, *Wild Animals I Have Known* (Seton), Buf. (S 4)
- GROVER, E. O., *Never Grow Old Stories* (Lyons), Br. (S 3-4)
- GUILER & COLEMAN, *Getting the Meaning* (Lippincott), Br. (7-8)
- HAGGERTY & SMITH, *Reading and Literature* (World), Br. (S 7-8)
- HAHN, JULIA LETHELD, *Everyday Doings* (Houghton), Gall. (PP)  
*Finding Friends* (Houghton), Gall. (1)  
*Making Visits* (Houghton), Gall. (2)  
*Meeting Our Neighbors* (Houghton), Gall. (3)  
*Reading for Fun* (Houghton), Gall. (P)
- HAHN, HARRIS & WAHLERT, *Child Development Series* (Houghton), N.O. (3), St.Cl. (1-6)
- HALE, E. M., CO., *Child Activity Readers*, Det. (1)  
*Getting Ready to Read*, Det. (1)
- HALL, *Gray Kitten and Her Friends* (Hall, McCrery), Br. (S 1)
- HALL, *A Book of Fun* (Ginn), Br. (S 1), Tr. (S 1)
- HALLOCK, *The Boy Who Was* (Dutton), Buf. (S 6)
- HAMER & HAMER, *Farm Babies* (McKnight), Br. (S 2), Tr. (S 2)  
*Our Farm Babies* (McKnight), Tr. (2)
- HAMILTON, *The Life of Robert E. Lee for Boys and Girls* (Houghton), Buf. (S 5)
- HANNA, ANDERSON & GRAY, *Curriculum Foundation Series* (Scott), Alt. (1-3), Det. (1-4), Nwab. (S 1-5), Sav. (S 1-3)  
*Social Studies* (Scott), Buf. (1)  
*Peter's Family* (Scott), Br. (1)  
*Hello David* (Scott), Br. (1)
- HARDY, MARJORIE, *Child's Own Way Series* (Wheeler), Gr.F.
- HARDY & HECOX, *Good Companions* (Newson), Br. (S 1-3)
- HARRIS, J. M., *Visits Here and There* (Houghton), N.O. (2)
- HARRIS & HARRIS, *Canadian Ways* (McKnight), Tr. (T 5-6)  
*It Happened in South Africa* (McKnight), Tr. (T 6)  
*It Happened in Australia* (McKnight), Tr. (T 6)
- HARTLEY, H. W., *Interest Trails in Literature* (Merrill), Br. (S 7-8)
- HASKELL, *Katrinka* (Dutton), Buf. (S 6)
- HAWKS, *Trails to Woods and Water* (Macrae-Smith), Buf. (S 6)
- HAWTHORNE, *A Wonder-Book* (Houghton), Buf. (S 5-6)
- HAWTHORNE, N., *Tanglewood Tales* (Rand, McNally), Buf. (S 6)
- HEFFERNAN, HARPET, et al., *On to Adventure* (Sanborn), Br. (6)
- HEFFERNAN, HILL & WARD, *The Highway to Reading* (Lyons), Br. (S 1)
- HENRY, SISTER M., *Rosary Readers* (Ginn), Bal., Br. (1-6), Dul. (5-6), Gal.
- HERVEY, W. L., *Junior Literature* (Longmans), Br. (7-8)
- HERZBERG, M. J., *Stories of Adventure* (Allyn), Br. (S 8), Phila.  
*Myths and Their Meaning* (Allyn), Phila.
- HICKS, H. G., *The Reading Chorus* (Noble), Br. (7-8)
- HIGGINS & AUSTIN, *The American Readers* (Heath), Bal.
- HILDRETH, FELTON, HENDERSON & MEIGHAN, *Easy Growth in Reading* (Winston), Br. (1-3), Det. (1-4), St.Cl. (1-6)
- HILL & MAXWELL, *Little Tonino* (Macmillan), Buf. (S 4)
- HILL, H. C., *Reading & Living* (Scribner), Gr.F.
- HODER, *The Picture Book of Travel* (Macmillan), Buf. (S 5)
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- HOOPES, FLORENCE J., & MARGARET CAMPBELL, *Why and Wherefores* (Winston), Gall. (5)
- HORN, et al., *Progress in Reading Series* (Ginn), Alt. (4-6), Br. (S 1-6), Dub., Ser.
- HORNBACK, *The Walters Family* (St. Anthony's Guild), Tr. (T 8)
- HOUCK, *Youngest Rider* (Lothrop), Buf. (S 5)
- HOVIOUS, C., *Flying the Printways* (Heath), Alt. (4-6), Br. (S 1-6), Dub., Gr.F., Ser.
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*Second Jungle Book* (Doubleday), Phila. (S)
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- LAHEY, REV. T. A., *God's Heroes* (Ave Maria Press), Tr. (T 4-8)
- LAIDLAW BROS., *Guidebooks to Reading*, Bal. (7-8)
- LAMB, C. & M., *Tales from Shakespeare* (Allyn), Br. (S 8)
- LANG, *Fairy Stories* (Longmans), Br. (S 2-4)
- LANGE, *On the Fur Trail* (Newson), Br. (S 5)
- LARGE, *Little People Who Became Great* (Wilde), Buf. (S 4)

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 LEAVELL, BRECKENRIDGE, BROWNING & FOLLIS, *The Friendly Hour Series* (American), Br. (1-8), Phila., Tr. (1-8)  
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 LOFTING, *The Story of Doctor Doolittle* (Stokes), Buf. (S 4)  
 LOGERLOF, *Christ Legends* (Holt), Buf. (S 6)  
 LOMEN & FLACK, *Laktuk, an Arctic Boy* (Doubleday), Buf. (S 5)  
 LONG, REV. V. O.F.M., *They Have Seen His Star* (St. Anthony's Guild), Tr. (T 8)  
 LONGMANS, GREEN, *Simplified Classics*, Br. (S 8)  
 LOVELL & HECKER, *Bunny and the Garden* (Beckley-Cardy), Br. (S 1)  
 LYONS & CARNAHAN, *Guidance in Reading Series*, Tr. (1-6)  
 McELROY & YOUNGE, *Toby Chipmunk* (American), Br. (S 1)  
 McEVOY, A. M., RT. REV. MSGR., *Catholic Child Readers* (Winston), Scr.  
 McLAUGHLIN & CURTIS, *American Cardinal Readers* (Benziger), Br. (1-8), Col., Det. (1), Gal. (S), Phila.  
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 McSPADDEN, *How They Carried the Mail* (Sears), Buf. (S 5)  
 MacEACHEN, *Child's Life of Abraham Lincoln* (Catholic Bk. Co.), Dub.  
 Child's *Life of Mary, Queen of Scots*, (Catholic Bk. Co.), Dub.  
 MACKEY, *Easy Reading Book* (Owens), Br. (1)  
 MACMILLAN COMPANY, *The Christ-Life Series*, Alt. (1-8), Buf. (S 2)  
 MARGUERITE, SISTER M., *Faith and Freedom Series* (Ginn), Br. (1-6), Buf., Chic. (1-8), Cin. (1-6), Cleve. (1-3), Con., Erie, G.R. (1-6), Gr.F. (7-8), Hart., K.C., L., Mo. (4-6), Okla. (1-6), Owen., Man., Mil., Peo., Phila. (1-5), Pitt., Rich., Sag., St.P., San Ant. (1-8), Scr., Sea., Sy., Tr., Wh., Wich. (1-3), Wil.  
 MARTIN, C. M., *At Home* (Scribner's), N.O. (1) *At the Farm* (Scribner's), N.O. (1)  
 MASON, *Home is Fun* (Beckley-Cardy), Br. (S 1)  
 MAXWELL & HILL, *Charlie and His Kitten Topsy* (Macmillan), Buf. (S 2)  
*Charlie and His Puppy Bingo* (Macmillan), Buf. (S 2)  
 MEIGS, *The Kingdom of the Winding Road* (Macmillan), Buf. (S 5)  
 MERRILL & SPRAGUE, *Contemporary Verse* (Little, Brown), Br. (S 8)  
 MERTON & McCALL, *Merton-McCall Readers* (Laidlaw), Det. (1-4), Br. (1-6), St.Cl. (1-3), Tr. (S 1-3)  
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- MODEROW, SAUNDERS, et al., *Six Great Stories* (Scott), Br. (S 6-8)
- MONAHAN, *Mother, A Boy's Choice* (Longmans) Buf. (S 5)
- MORCOMB, *Red Feathers* (Lyons & Carnahan), Br. (S 2-3)
- NELSON, *Four and Twenty Famous Tales* (Hall, McCreary), Br. (S 2-3), Tr. (S 2-3)
- NEPRUD & GJELDE, *Silent-Reading Workbooks* (Scott), Ind. (S)
- NEVILLE & PAYNE, *Exploring New Fields* (Rand, McNally), Br. (8), Chic. (8)
- Setting the Soils* (Rand, McNally), Br. (7), Chic. (7)
- NEWTON, H. C., *Reading Guidance Book* (Bardeen Press), Buf. (7-8)
- NORTHEY, *The American Indian* (Milton Bradley), Tr. (T 7-8)
- OBEAR, E. H., *Book of Stories* (Allyn), Br. (S 8)
- O'BRIEN, ELSON & GRAY, *Cathedral Basic Readers* (Scott), Alt. (1-6), B., Bo., Br. (1-6), Buf., Char. (1-8), Chic. (1-6), Clev. (1-6), Dal., Dav., Den. (1-6), D.M. (1-6), Det. (1-4), Dub. (1-8), Dul. (1-6), El P. (1-7), Erie (1-6), Ft.W., G. Bay, Gr.F., Hbg., Hart. (1-6), Hel. (1-6), Ind. (1-3), K.C., L.C. (1-6), L.A. (1-6), Lin. (1-6), L.R. (1-6), Man., Mil., Nash. (S 1-6), N.Y., N.O. (3), Om. (1-6), Phila. (1-3), Pitt. (1-8), P. (Ore.), Pueb. (1-6), Roch., St.Cl., St.P. (1-6), Sac., Sag., San Ant. (1-6), San D., San Fr., Sav. (1-6), Scr., Sea. (1-6), Spo. (1-6), Spfd. (1-6), Spr. (1-6), Tr. (1-6), Wh. (1-6), Wil.
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- Friendly Village* (Row-Peterson), Gall. (2)
- If I Were Going* (Row-Peterson), Gall. (3)
- Rides and Slides* (Row-Peterson), Gall. (PP)
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- O'HARA, *Learn-to-Live Plays* (Beckley-Cardy), Br. (S 4-8)
- OWENS, M. E., *Instructor Literature Series* (Owens), Br. (8)
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- PACK, *Kee and Bah* (American), Tr. (S 2-3)
- PALENSKE & WILSON, *The Charm String* (American), Br. (7)
- PARKMAN & SUNNY, *Study Readers* (Merriell), Det. (1-4)
- PATCH, E. M., *First Lessons in Nature Study* (Macmillan), Buf. (S 3)
- PATRI, *Pinocchio in America* (Doubleday), Buf. (S 4)
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- PENNEL & CUSACK, *Children's Own Readers* (Ginn), Br. (1-6), Det. (1-2), Gr.F.
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- PUMPHREY, M. B., *Stories of the Pilgrims* (Rand, McNally), Buf. (S 4)
- PYLE, et al., *Strange Stories of the Revolution* (Harper), Buf. (S 4)
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- RAND, McNALLY, *The Windermere Series*, Br. (S 5-8)
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- RICHMAN, F. B., *Reading Is Fun!* (Singer), Br. (S 7-8)
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- ROSS, *Adventures in Literature* (Harcourt), Br. (S 7-8), Tr. (S 7-8)
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- SALTEN, *Bambi* (Pocket Books), Br. (S 6)
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- SCHAWE, *Friendly Dogs* (World), Br. (S 4)
- SCHENCK, *Happy Times with Jack and Jane* (Lyons), Br. (S 1-2), Tr. (S 1-2)
- SCHOOL SISTERS OF NOTRE DAME, *New American Readers* (Heath), Br. (1-4), Det. (1-2), Phila., Pitt. (1-3), Pro., Scr., St.Cl. (1-6), St.P. (1-3), Tr. (1-3), Wil.
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- SHILLIG, *The Four Wonders* (Rand, McNally), Br. (S 3)
- SICKELS, *Riding the Air* (American), Br. (S 6)
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- SMALL, *Heroes of the Trail* (Bruce), Buf. (S 5)
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- SMITH, *A Summer by the Sea* (American), Br. (S 4), Tr. (S 4)
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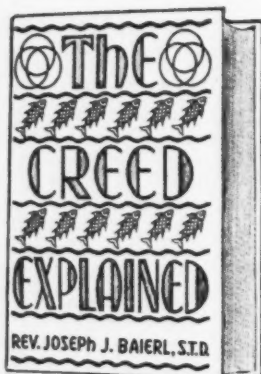
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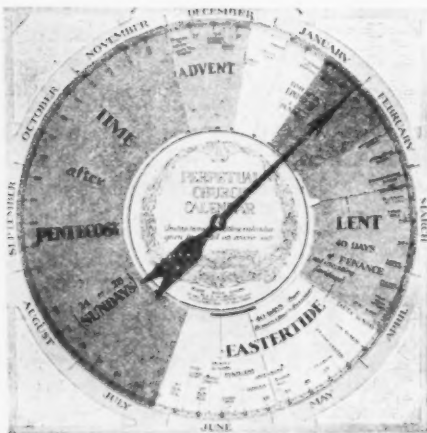
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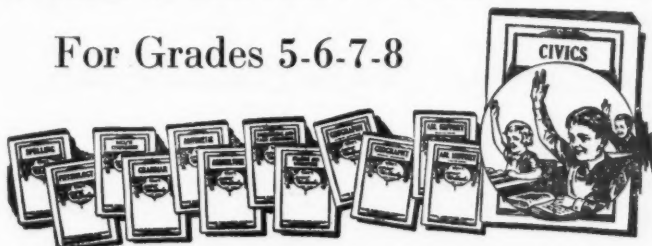
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 REED & MORGAN, *Introduction to Business* (Allyn), Br., Sy.  
 REICH, E., *Selling to the Consumer* (American), Br.  
 SHILT & WILSON, *Business Principles and Management* (Southwestern), Br.  
 WALTERS, R. G., *Fundamentals of Salesmanship* (Southwestern), Br., St.Cl.  
 WALTERS & ROWSE, *Fundamentals of Retailing* (Southwestern), Br.



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- AHRENS, BUSH, et al., *Living Chemistry* (Ginn), Br., Pitt.
- AMES & JAFFE, *Laboratory and Workbook Units in Chemistry* (Silver), Br.
- BIDDLE & BUSH, *Dynamic Chemistry* (Rand, McNally), Br., Det., Dub., Erie, St. Cl.
- BLACK & CONANT, *New Practical Chemistry* (Macmillan), Bo., Br., Char., Cin., Dub., Erie, Pitt.
- BRAUER, *Chemistry and Its Wonders* (American), Br., Dub., Gall.
- BROWNLEE, et al., *Chemistry Series* (Allyn), Bo.
- First Principles of Chemistry* (Allyn), Dub., El P., Erie, L.A. (3), Nat., Pitt., Spr., Sy., Wh.
- Laboratory Experiments in Chemistry*, Br.
- BRUCE, *High School Chemistry* (World), Br.
- BURDICK, A. J., *Chemistry Manual* (Singer), G.R.
- CONN, BRISCOE, *A Combined Laboratory Manual and Workbook in Chemistry* (Mentzer), Dub.
- DAFROSE, O.P., SISTER M., *Laboratory Manual in Chemistry* (Bishop McDonnell Memorial H.S.), Br.
- DES JARDINS, *Vitalized Chemistry in Graphicolor* (College Entrance), Br.
- DINSMORE, *Chemical Calculations* (Globe), Br. (S)
- Chemistry for Secondary Schools* (Laurel), Br., Dub.
- DULL, *Modern Chemistry* (Holt), Br., G.R., Sag.
- Chemistry Workbook* (Holt), Br.
- FLETCHER, et al., *Beginning Chemistry* (American), Br. (S)
- HOGG, *An Introduction to Chemistry* (Oxford), Br. (S)
- HOPKINS, DAVIS, et al., *Chemistry and You* (Lyons), Br., Dub., Gall., Pitt.
- JAFFE, *Laboratory Exercises in Chemistry* (Silver), Br.
- New World of Chemistry* (Silver), Br., Dub., Erie, Gall., Leav., Sy., Wich.
- JONES, et al., *Workbook and Laboratory Manual in Chemistry* (College Entrance), Br.
- KRUH, CARLETON, et al., *Modern-Life Chemistry* (Lippincott), Br.
- LEMKIN, *Visualized Chemistry* (Oxford), Det., Dub.
- Chemistry and Practice* (Oxford), Pitt.
- MCPHERSON, HENDERSON & FOWLER, *Chemistry at Work* (Ginn), B., Br., Dub., Cleve., Gr.F.
- Chemistry for Today* (Ginn), El P., Pitt., St. Cl.
- MCPHERSON, *Chemistry* (Ginn), Sy.
- MENDEL, *Digest of Chemistry* (Globe), Br. (S)
- MENTZER-BUSH, *Chemistry Manual*, Det.
- MILES, BRADBURY, *Chemistry Guide* (Lyons), El P.
- NEWELL, *Experiments in Practical Chemistry* (Heath), Br.
- TULEEN, MUEHL, et al., *Test It Yourself* (Scott), Br.

## CIVICS

- ABELOW, *Community Civics* (Globe), Br. (S)
- ARNOLD, J. L., *Problems in American Life* (Row-Peterson), St. Cl.
- BECKENSTEIN, *Community Civics* (College Entrance), Br. (S)
- CAPEN & MELCHIOR, *My Worth to the World* (American), Br., Erie
- COHEN & ALEXANDER, *New York Today and Tomorrow* (College Entrance), Br. (S 1)
- CONNERY, *Americana All Student Handbook of the Catholic Civics Clubs of America* (Catholic University), Br. (1)
- CONSILIA, O.P., SISTER MARIE, *Catholic Sociology* (Kenedy), Cin.

- DARLING & GREENBERG, *Effective Citizenship* (Prentice-Hall), Br.
- DORF, P., *Visualized Government* (Oxford), Den., Pub.
- DRUMMOND & PLATT, *New York, Our City of Progress* (Allyn), Br. (1)
- FINCHER, FRASER, et al., *Democracy at Work* (Winston), Br.
- FRINK, *Know Your Constitution* (McCormick-Mathers), Dub.
- GARNER & CAPEN, *Our Government* (American), Gall. (3-4), Pitt.
- GOSLIN, GOSLIN & STOREN, *American Democracy Today and Tomorrow* (Harcourt), Br. (1)
- GREENAN & MEREDITH, *Everyday Problems in American Democracy* (Houghton), Br.
- GRIFFIN, *Freedom, American Style* (Holt), Br. (S)
- GUTHRIE & BARBER, *American Government* (Globe), Br.
- GUITTEAU & BOHLMAN, *Our Government Today* (Houghton), Gall. (3-4)
- HANNA, POTTER, et al., *Ten Communities* (Scott), Br. (S)
- HEASON, CAHILL, et al., *Economic Citizenship* (College Entrance), Br. (S)
- HIX, KINGSBURY, et al., *Towards a Better World* (Scribner), Br.
- HILL, H. C., *Community and Vocational Training* (Ginn), L.A. (1)
- Life and Work of the Citizen* (Ginn), Br.
- HOUGHTON, N. D., *Realities of American Government* (Macmillan), Br., Char., Dub.
- HUGHES, R. O., *Building Citizenship* (Allyn), Br., Dub., Erie, Gall. (1-2), Spr., Sy.
- Civic Training* (Allyn), Br., Sy.
- Economic Citizenship* (Allyn), Sy.
- Today's Problems* (Allyn), Br. (4)
- KEOHANE, *Exploring Your Community* (Harcourt), Br.
- KEOHANE & MCGOLDRICK, *Government in Action* (Harcourt), Br. (1), Den., Leav., Pub., Wich.
- KIDGER, *Problems of American Democracy* (Ginn), Br., Dub., Pitt.
- KING, *Our Community Life* (Winston), Sy.
- LAPP & WEAVER, *The Citizen and His Government* (Silver), Gall. (3-4)
- MCGILL & SCHIFFRES, *The New Economic Citizen* (Southwestern), Br.
- MAGRUDER, F. A., *American Government* (Allyn), B., Br., D.M., Dub., El P., Gall. (3-4), G.R., L.A. (4), Wh. (1)
- MANION, C., *Lessons in Liberty* (Notre Dame Press), B., Br., Leav.
- MAURER & JONES, *The Constitution of the U.S.* (Heath), Br. (1), Dub.
- MUTHARD, HASTINGS, et al., *Democracy in America* (Newson), Br. (1)
- O'BRIEN & CONCILIO, *Catholic Sociology* (Kenedy), Cin., Cleve.
- O'ROURKE, *You and Your Community* (Heath), Br., Dub.
- Your Government, Today and Tomorrow* (Heath), Br. (1), Dub.
- PATER, A. F., *We the People* (Paebur), Char.
- PATTERSON, LITTLE, et al., *Problems in American Democracy* (Macmillan), Br.
- REXFORD & CARSON, *The Constitution of Our Country* (American), Br.
- ROSS, *Sociology* (Bruce), El P., G.R., Gr.F., Leav.
- Rudiments of Sociology* (Bruce), D.M., Den., Pub.
- Sound Social Living* (Bruce), Den., Pub.
- SALISBURY & CUSHMAN, *The Constitution, the Middle Way* (Newson), Br. (S)
- SAPEN, *Economic Citizenship* (Macmillan), Sy.
- SHERWOOD, H. N., *Civics and Citizenship* (Bobbs-Merrill), El P.
- STEINBERG & LAMM, *Our Changing Government* (Lippincott), Dub., Gall. (3-4)
- STOCKTON & BECKENSTEIN, *We, the Citizens* (College Entrance), Br.

## Civics (Continued)

- TOWNE & MOREHOUSE, *Social Problems* (Macmillan), St.Cl.  
 TURKINGTON & CONLEY, *Your Country and Mine* (Ginn), Br. (1)  
 WALKER, BEACH, et al., *American Democracy and Social Change* (Scribner's), Br.  
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 WALKER & KERSEY, *Our National Constitution* (Scribner's), Br.  
 WHITTAKER & JAMISON, *Experiences in Citizenship* (Webster), Br. (1), Gall. (1-2)  
 WILSON, BOWMAN, KING, *This America* (American Bk.), Br. (1)  
 WOODBURN & MORAN, *The Citizen and the Republic* (Longmans), Br.  
 YOUNG, BARTON, et al., *Citizens at Work* (McGraw-Hill), Br.  
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## COMMERCIAL LAW

- AMSTER, *Commercial Law* (Globe), Br.  
*Modern Problems in Commercial Law* (Globe), Br.  
 BLISS & ROWE, *Everyday Law* (Heath), Dub.  
 BOGERT, GOODMAN & MOORE, *Introduction to Business Law* (Ginn), Br., Dub.  
 COX, J. H., *The New Burgess' Commercial Law* (Lyons), Br., Dub.  
 DILLAVOU & GREINER, *Business and Law* (McGraw-Hill), Br.  
 GANO, D. C., *Commercial Law* (American), Br., L.A. (4)  
 GOOD & KEICHER, *Visualized Business Law* (Oxford), Br., Dub.  
 KANZER, *Essentials of Business Law* (Prentice-Hall), Br.  
*Principles of Business Law* (Prentice-Hall), Sy.  
 KANZER & ASCHER, *Business Law Objective Tests* (Prentice-Hall), Br.  
 KERR, T. S., *Commercial Law* (Macmillan), Br.  
 LAVINE & EDELSON, *Basic Business Law* (Rowe), Br.  
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 LAVINE & MANDEL, *Business Law for Everyday Use* (Winston), Dub.  
 PETERS & POMEROY, *Commercial Law* (Southwestern), Br., Dub., El P., St.Cl., Spr., Sy.  
 RICHARDSON & REED, *Rowe's Commercial Law* (Rowe), St.Cl.  
 ROSENBERG, *American Business Law* (Gregg), Br.  
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 TRAVERS, ROGERS & THOMPSON, *Business Law and Procedure* (American), Br., Dub.  
*Practice Activities for Business Law and Procedure* (American), Br.  
 WEAVER, *Business Law* (Allyn), Br., D.M.  
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## DICTIONARIES

- FOWLER, *Pocket Oxford Dictionary* (Oxford), Br.  
 FUNK & WAGNALLS, *College Standard*, Br.  
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## DOMESTIC TRAINING

- AHEARN, *The Way We Wash Our Clothes* (Silver), Br.  
 BAXTER, JUSTIN, et al., *Sharing Home Life* (Lippincott), Br., Dub., Gall.  
 BAXTER & LATZKE, *Modern Clothing* (Lippincott), Wich.  
 CAULEY, *The Science and Art of Homemaking* (American), Br.  
 DELANO, *Home Hygiene and Care of the Sick* (Blackiston Son & Co.), Pitt.  
 DEMING, *Home Nursing* (Little, Brown), Br.  
 DONOVAN, D. G., *The Mode in Dress and Home* (Allyn), Br., El P., Pitt., St.Cl.  
 FRIEND & SCHULTZ, *A First Book in Home Economics* (Appleton-Century), Pitt.  
 GROVES, et al., *Family and Its Relationships* (Lippincott), Gall.  
 GREEN, *Foods and Homemaking* (Southwestern), Char.  
 GREER, *Your Home and You* (Allyn), Br.  
 HARRIS & HENDERSON, *Foods, Their Nutritive, Economic and Social Values* (Little, Brown), Br.  
*Let's Study Foods* (Little, Brown), Br.  
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 HARRIS & LACEY, *Everyday Foods* (Houghton), Br., El P., Gall., Wich.  
 JENSEN, et al., *Fundamentals of Home Economics* (Macmillan), Br.  
 JORDAN, ZILLER, et al., *Home and Family* (Macmillan), Br.  
 JUSTIN, RUST, *Home and Family Living* (Lippincott), Pitt. (3-4)  
 LAITEM & MILLER, *Experiences in Homemaking* (Ginn), Br.  
 PIERCE, *Home Canning for Victory* (Silver), Br.  
 PRICE, *Living with the Family* (Little, Brown), Br.  
 REICH & SIEGLER, *Consumer Goods—How to Know and Use Them* (American), Br.  
 SISTERS OF ST. JOSEPH, BROOKLYN, *Foods and Nutrition. The Composition, Selection and Preparation of Foods as Guides to Physical Fitness* (Sisters of St. Joseph), Br.  
 SPEARS, *Better Dressmaking* (Silver), Br.  
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 TALBOT, LYTLE, et al., *Practical Problems in Home Life for Boys and Girls* (American), Br.  
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 VAN GILDER, *From Thimble to Gown, A Manual of Sewing* (Allyn), Br.

## ECONOMICS

- ADRIANCE, *Using the Wealth of the World* (Little, Brown), Br.  
 BEIGHEY & SPANABEL, *Economics & Business Opportunities* (Winston), Dub., Gall. (3-4)  
 BERNSTEIN & ARRIN, *The Citizen in a Changing Community* (Longmans, Green), Br.  
 CAPIN & MELCHER, *My Worth to the World* (American), Pitt.  
 CLARKE & HAERIOTT, *This Machine Age* (Scribner), Br.  
 CORBETT & COLVIN, *Modern Economics* (Macmillan), Br.  
 CRONIN, *Sociology and Economics* (American), Pitt.  
 DODD, *Introductory Economics* (Southwestern), Br., Dub.  
 ELLIOTT, MERRILL, et al., *Our Dynamic Society* (Harper), Br.  
 FAIRCHILD, *Economics* (American), Br.  
 FAY & BAGLEY, *Elements of Economics* (Macmillan), B., Br., L.A. (4)

## Economics (Continued)

- FRIEND & SCHULTZ, *A First Book in Home Economics* (Appleton), Dub.  
 GAVIAN, GRAY & GROVES, *Our Changing Social Order*, Leav.  
 GOODMAN & MOORE, *Economics in Everyday Life* (Ginn), Br., Den., Dub., Gall (3-4), Pueb.  
 GRAHAM & SEAVER, *Banking, How It Serves Us* (Newson), Br. (8)  
 HAMBLEM & ZIMMERMAN, *Wise Spending* (Harper), Br.  
 HUGHES, *Fundamentals of Economics* (Allyn), Br., Dub., Gall. (3-4)  
*Problems of Democracy* (Allyn), Pitt.  
*Today's Problems* (Allyn), Pitt.  
 JACOBSON, *Our Interests as Consumers* (Harper), Br.  
 JANZEN & STEPHENSON, *Everyday Economics* (Silver), Br., Dub., Gall. (3-4)  
 JOSEPH, SISTER EDWARD, C.S.C., *Principles of Economics* (St. Mary's Press), B.  
 KENDRICK & SEAVER, *Taxes, Benefit and Burden* (Newson), Br. (8)  
 KLEIN & COLVIN, *Economic Problems of Today* (Lyons), Br., Gall. (3-4)  
 KOREY & RUNGE, *Economics, Principles and Problems* (Longmans), Br.  
 LANDIS & LANDIS *Our Changing Society* (Ginn), Br.  
 LOVELY, *Digest of Economics* (Globe), Br.  
 MICHELS, *Economics* (Gregg), Dub.  
 MUNROE, *Our Government Today* (Macmillan), Pitt.  
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 O'BRIEN, *Catholic Sociology* (Kenedy), Br.  
*Christian Social Principles* (Kenedy), Br.  
 O'ROURKE, *Problems of Democracy* (American), Br., Pitt.  
 PACKARD, SINNOTT & OVERTON, *The Nations Today* (Macmillan), Br. (8)  
 REICK, *Selling to the Consumer* (American), Pitt.  
 REICK & SIEGLER, *Consumer Goods* (American), Pitt.  
 RILEY, *Economics for Secondary Schools* (Houghton), Br.  
 ROSS, *Rudiments of Sociology* (Bruce), Br., Pueb.  
*Sound Social Living* (Bruce), Br., Pueb., Pitt.  
 SHIELDS & WILSON, *Consumer Economic Problems* (Southwestern), Br., Pitt.  
 SLOAN, *Today's Economics* (Prentice-Hall), Br.  
 SMITH, *Economics, an Introduction to Fundamental Problems* (McGraw-Hill), Br.  
 TREACY, G. C., *Five Great Encyclicals* (Paulist), Pueb.  
 VAN CLEEF, *This Business World* (Allyn), Br. (8)

## ENGLISH GRAMMAR AND COMPOSITION

- ADAMS, STERNER, et al., *A Way to Good English* (Odyne), Br. (S 1)  
 ADDISON & WALKER, *Language for Living* (Scribner's), Br. (1-2)  
 ARNOLD, *The Mastery of Words for High Schools* (Iroquois), Br. (S 1-2)  
 BACON, WOOD, et al., *Youth Thinks It Through* (McGraw), Br. (1)  
 BELLAFIORE, *Words at Work* (Amasco), Br. (1)  
 BROENING, FLAGG, et al., *English As You Like It* (Harper), Br. (1-2)  
 BRUBACKER & WHEELING, *High School Composition and Grammar* (Merrill), Sy. (2-4)  
*Junior English for Everyday Use* (Merrill), Br. (1), Sy. (1)  
*Senior English for Everyday Use* (Merrill), Br. (2-4), Spr., Sy. (2-4)

- CAGE, *Reading in High Gear* (Harper), Br. (1-2)  
 CANBY, OPDYCKE & GILLUM, *Mechanics of Composition* (Macmillan), Bo.  
*High School English* (Macmillan), Char. (1-4), Det. (1-4), Phila., Sy. (1, 2, 4)  
*Applying Good English* (Macmillan), Br. (1)  
*Extending Good English* (Macmillan), Br. (2)  
*Handbook of English Usage* (Macmillan), Br. (2)  
*Mastering Good English* (Macmillan), Br. (3)  
 CASSELL, OBERHOLTZER, et al., *Language Arts for Modern Youth* (Merrill), Br. (1)  
 CENTER & HOLMES, *Elements of English Composition* (Allyn), Br. (1-2)  
 CERVINI, A. P., *Corrective English* (Amasco School Publications), Br. (1), Spr.  
 CHAPMAN, TEUSCHER, et al., *Growth in Using English* (Harcourt), Br. (1-4)  
 CLARK & STARNER, *Highway to English* (Winaton), Sy. (1-4)  
 DALE, *How to Read a Newspaper* (Scott), Br. (3-4)  
 DARINGER & SWEENEY, *Young America's English* (World), Br. (1)  
 DONNELLY, F. P., *Model English* (Allyn), Br. (1-4)  
 ESENWEIN, J. B., *Studying the Short Story* (Noble), Br. (S 4)  
 FERRIS & KEENER, *Essentials of Everyday English* (Laidlaw), Dub.  
 FLINT, *Newspaper Writing in High Schools* (Noble), Br. (S 4)  
 FOX, *Functional Grammar Ladder* (Bruce), Br. (S 1)  
*Grammar in Miniature* (Bruce), Br. (S 3-4)  
*Thoughtful English Composition* (Bruce), Br. (1)  
 GEYER & WOLFE, *Enjoying English* (Newson), Pitt.  
 GILMARTIN, *Building Your Vocabulary* (Prentice-Hall), Br. (S 1-2)  
*Word Study* (Prentice-Hall), Br. (S 1-2)  
 GOODMAN, D., *How to Write* (Globe), Br. (S 3-4)  
 GRAY, *Explaining English for Life* (Lippincott), Br. (S 1)  
*Improving English for Life* (Lippincott), Br. (S 3)  
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 GREENLAW, MILES & STRATTON, *Literature and Life* (Scott), El P., G.R.  
 GROVE & PARKHURST, *English Elements and Principles* (Prentice-Hall), Br. (3-4), Spr.  
 HART & LEBEUNE, *The Latin Key to Better English* (Dutton), Br. (1-4)  
 HATFIELD & LEWIS, *Senior English Activities* (American), Br. (1-4), Dub., Gall. (2-3), Leav. (1-3), Wich.  
*Junior English Activities* (American), Dub., Gall. (1)  
 HAYES & CHALLMAN, *The Sure Way Minimum Essentials* (Correct English Service), St.Cl. (1)  
 HERZBERG, *English at Command* (Ginn), Br. (4)  
 HITCHCOCK, A. M., *Composition and Grammar* (Holt), Hart.  
 HODGES, *Harbrace Handbooks of English* (Harcourt), Br. (3-4)  
 HOUSTON, *Basic English Grammar* (Globe), Br. (4)  
 JOHNSON, LYMAN, BESSEY, RYAN & MCGREGOR, *Daily-Life English, Senior Series* (Ginn), Br. (1-3), Dub.  
*English Patterns* (Ginn), Br. (4)  
*English Workshop* (Ginn), Gall. (2)  
*English Expression* (Ginn), Gall. (1)  
 JONES, *Live English* (Appleton), Dub.  
 JORDAN, *How to Write Correctly* (Reynal & Hitchcock), Br. (1)  
 KNIGHT & TRAXLER, *Develop Your Reading* (Little, Brown), Br. (1)

**English, Grammar and Composition (Continued)**

- IAPOLLA & WRIGHT, *Better High School English Through Tests and Drills* (Noble), Br. (S 1)
- LEONARD & SALISBURY, *Considering the Meaning* (Scott), Br. (3), Dub.
- LOVE & DRACHMAN, *Spelling for Secondary Schools* (Globe), Br. (1-4)
- LUND PRESS *Exercises and Drills in English*, St.Cl. (1)
- MCCORMICK-MATHERS, *Mechanics of English Workbooks*, Erie (1)
- McKITTRICK & WEST, *English Composition* (American), Nat.
- McKNIGHT, HABER & HATFIELD, *A Grammar of Living English* (Macmillan), Br. (1-4)
- MARKS, *English Grammar and Composition* (Globe), Br. (1-4)
- MAY, A. A., *Better English Through Practice* (Globe), Br. (S 1-2)
- MERRIMAN, *Between Deadlines* (Sanborn), Br. (1-4)
- MILLER, H. A., *Creative Writing of Verse* (American), Br. (S 1-4)
- MITCHELL, D., *Journalism and Life* (Little, Brown), Br. (S 2-4)
- MONRO & TAINTOR, *Corrective Exercises in English* (Globe), Br. (S 1-2)
- MULLIGAN, *Experiences in Journalism* (Lyons), Br. (S 1-4)
- OPDYCKE, *Harper's English Grammar* (Harper), Br. (1-4)
- PATTERSON & SEMMELMEYER, *Know Your Language* (Silver), Br. (1-4)
- PAUL & KINCHELOE, *Units in English* (Lyons), Br. (1-4), Dub., Gall. (1-4)
- Junior Units in English (Lyons), Dub.
- PRIBBLE, *Correct English Usage* (Lyons), Br. (1-2)
- RADKE, *Living Words* (Odyssey), Br. (1-4)
- RAND & FINCH, *Materials for English* (Harcourt), Br. (S 1)
- RAYMOND, C. H., *A Book of English* (Ginn), Br. (S 1-4)
- REDDICK, *Journalism and the School Papers* (Heath), Br. (3-4)
- RIGDON, J., *Grammar Essentials for the High School* (Noble), Br. (1)
- ROBINSON & HULL, *Creative Writing, The Story Form* (American), Br. (S 1-4)
- ROSS, *Business English Wordbooks* (Southwestern), G.R.
- ROSSMAN & MILLS, *Graded Sentences for Analysis* (Noble), Br. (S 1)
- SALISBURY & LEONARD, *Language for Use* (Scott), Br. (4)
- Thinking in English Series* (Scott), Br. (1-2), Den. (1-4)
- SHATTUCK, CONLEY, *Steps to Good English* (Iroquois), Br. (S 1-4), Dub.
- SHAW & SHATTUCK, *Harper's Handbook of English* (Harper), Br. (1-4)
- SMERLING, *English Manual for High Schools* (Saga Press), Br. (1-3)
- SMITH, R., *Learning to Write* (Little, Brown), Br. (2)
- SMITH-McANULTY, *Essentials in English* (McCormack-Mathers), Dub., El P., St.Cl. (2), Sy. (4)
- SPEARS & LAWSHE, *High School Journalism* (Macmillan), Br. (S 1-4)
- STAUDENMAYER, *Reading and Writing the News* (Harcourt), Br. (3-4)
- TAINTOR & MONRO, *English for American Youth* (Macmillan), Br. (1)
- TANNER, W. M., *Composition and Rhetoric* (Ginn), Bo., St.Cl. (4)
- Correct English* (Ginn), B., Br. (1-4), D.M., El P., Erie, G.R. (1-4), L.A. (2-3), Sy. (1-4), Wh.
- Essays and Essay Writing* (Little, Brown), Br. (4)
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- TANNER & LAWLER, et al., *Adventures in Language* (Prentice-Hall), Br. (1)
- TANNER & PLATT, *My English* (Ginn), Br. (1-4), Dub., Mil., Pitt. (1-2), Sag.
- TEUSCHER, CHAPMAN & COOK, *Building Language Habits* (Harcourt), Ser.
- THOMAS, PAINE & ENSWELLER, *Thought and Expression* (Longmans), Br. (1-3)
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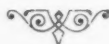
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